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1895

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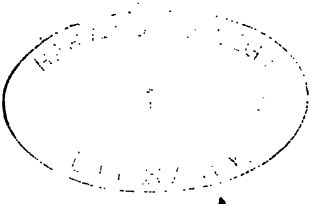

Rev. Chas. J. Wood,
York, Penn.

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PREFACE.

THE lectures contained in this volume were delivered in St. Andrew's Church, Wilmington, under the auspices of The Church Club of Delaware. Although they were not given as a continuous course upon any assigned subject; each author having given expression to his own convictions and being alone responsible for them, yet there will be found such an order in the topics as to give them place in one volume.

They are published with the hope that they may give their readers some of the great pleasure and edification that they afforded those whose privilege it was to hear them.

It is to be regretted that the first lecture of the course by the Rt. Rev. Wm. F. Adams, D. C. L., Bishop of Easton, upon "Charity and Loyalty," is not contained in the volume. It was delivered without notes, and could not be reproduced by the author.

THE CHURCH CLUB.

Wilmington, Delaware,
February, 1895.

The Church Idea of Temperance,

BY

Rev. RANDOLPH H. McKIM, D. D.,

Rector of the Church of the Epiphany,

Washington, D. C.

LECTURE I.

BY REV. RANDOLPH H. McKIM, D. D.

THE CHURCH IDEA OF TEMPERANCE.

In undertaking to discuss "The Church's Idea of Temperance," it must be frankly acknowledged that this Church of ours in the United States was very slow in formulating, by any authoritative action or utterance, her "Idea" upon this great subject. Up to the year 1881 her position had been a negative one. She had held aloof from the various movements for Temperance Reform that had arisen and run their course during the first century of American Independence. Doubtless there were good reasons for this policy. She could not give countenance to the excesses and exaggerations that frequently characterized them. She could not, even in so holy a cause, be partaker with fanaticism. Least of all could she ally herself with a movement, which, in some of its forms, was distinctly irreligious, which not only did not rest upon a religious basis, but even repudiated it, and whose reliance for success in the warfare against this fearful sin was not in the grace of God, but in the strength of corrupt human nature.

But the time came in the good providence of God, when some at least in the Church were aroused to the conviction that she had a higher mission than merely point out the errors of the prevailing ideas npon the subject of Temperance and Temperance Reform. These men felt that the attitude of the Church should be fundamentally changed. If the principles that were adopted by the various Temperance Organizations were faulty, let the Church proclaim what were the true ones. If the methods of Reform that were employed were unsound, unscriptural, even unchristian, let the Church point out the right methods. "I would see this Church of ours," exclaimed a speaker at the Church Congress held in Boston in November, 1876, "not lagging in the rear, criticising, carping in a poor, small way, but leading in the van, and giving shape and tone and form and strength to the war against the vice of Intemperance." (Rev. Wm. R. Huntington, D. D.)

The impulse to these views had come (or at least had been quickened), from the action of leading men in the Church of England. There, as in this country, Religion and Temperance had been dissociated until the year 1860. In the following year, Mrs. Wightman awakened the conscience of the Church by the publication of her appeal entitled "Haste to the Rescue." In 1862 "The Church of England Total Abstinence Society" was formed.—In 1863 it was changed into "The Church of England Temperance Reformation Society." In 1867 the Convocation of Canterbury

appointed a committee to investigate the question of Intemperance. Their report was published in 1869; and in the month of February, 1873, at Lambeth Palace, "The Church of England Temperance Society" was organized.

This event marked the beginning of a new epoch in the Anglican Communism in connection with the question of Temperance Reform. "The Church's Idea of Temperance" was now for the first time distinctly formulated. Thoughtful men in America quickly caught its significance, and discussion on the platform and in the press followed.

Another of the speakers at the Boston Church Congress said, "Might we not have as the issue of this discussion, a Church Temperance Society, patterned after that of our mother Church of England, seeking to arouse a rational interest in this great Reform; to guide it by candid study; to cut for it channels in accordance with national laws; making room on its broad platform for all who seek the common end, while allowing in different sections the employment of special methods." (Rev. R. Heber Newton, D. D.)

No steps were taken, however, at that time towards the realization of this conception. It was the almost unanimous opinion of those specially interested, that the time was not ripe for the formation of such a general association as that of the Church of England Society. That, it was thought, must be the issue of local movements, parochial and diocesan. Four years and more passed, and in the mean time Parochial

Temperance Societies were formed here and there in the Church in New York, Brooklyn, Philadelphia and Baltimore. The subject, too, was brought forward in Diocesan Conventions and in Episcopal charges; and I believe one Diocesan Society was formed in the Diocese of North Carolina.

There lies before me as I write, the Constitution of the first Parochial Temperance Society, of which I have any knowledge, in the Church in the United States. It was organized in one of the suburban parishes of New York* in the month of May, 1878, and was modelled mainly upon the lines of the Church of England Society.

We are concerned with it this evening because out of this Parochial Society grew, nearly three years later, the organization of the Church Temperance Society of the Protestant Episcopal Church in the Uuited States of America, of which your Bishop is an honored Vice President, and which is to-day, though a voluntary society, yet the recognized representatives of our whole Church in the matter of Temperance and Temperance Reform.

Here then, in this Church Society, we have "The Church Idea of Temperance" distinctly formulated, and authoritively stated. What are its characteristic features?

First of all this—that Temperance is not equivalent with Total Abstinence; and that Total Abstinence is not to be insisted on either as a universal ob-

*Holy Trinity Church, Harlem, New York City.

ligation, or as a necessary condition to qualify a man for taking part in the work of Temperance Reform.

The Society laid down this as its first principle. "Temperance," they said, "is the law of the Gospel" —and as such of absolute and universal obligation. "Total Abstinence is a rule of conduct essential in some cases and highly desirable in many others," but every man must be left to decide in the exercise of his Christian liberty, whether he will adopt this rule or not.

Now let it be said the Church Idea, so far at least, is the Bible Idea. The Koran condemns the use of wine as a sin, and rigidly requires total abstinence of every good Mohammedan. The Bible does not. Condemning drunkenness as a sin, it nevertheless demands temperance, not total abstinence.

This is also the idea which is enforced by the example of Jesus Christ. He did not preach total abstinence as a law of his Kingdom. He did not Himself abstain from the use of wine. There were total abstinence societies in Judea in His day. If the Society of the Rechabites no longer survived, there were the Nazarites who practiced total abstinence for limited periods ; and there were the Essenes who were total abstainers of the extremist type. But Jesus did not join any of these total abstinence societies. John the Baptist, the Apostle of Asceticism, was a total abstainer; he came neither eating or drinking; but Jesus of Nazareth "came eating and drinking." Men dared even to call him a "Wine-bibber." He gave wine to the Wedding Guests, and he used wine in the

institution of the most sacred ordinance of His religion. The force of this example cannot be broken by the plea that the wine He used was unfermented, because the plea is absolutely without foundation in Scripture—is, in fact, contradicted by Scripture. Nor has it any support from true scholarship.

If the Church then is to be governed by the example and the teaching of her Divine Founder, she must resist and repudiate the idea that total abstinence is to be required of every Christian as such, and that the use of any intoxicant, however moderately, is a sin.

It was a very important service which the Church rendered to the cause of Temperance Reform, when she planted her Temperance Society squarely upon this basis, and thus broke the yoke of a false opinion. Well has it been said, "A false theory will destroy any reform which builds upon it; and the theory that wine is a forbidden fruit, and the drinking of it is under all circumstances and in all social conditions a sin, is a false theory. It contravenes the example of Christ; it is Mohammedan, not Christian." (Lyman Abbott)

Nevertheless, let it not be supposed that any man can plead the example of Christ for the use of the fiery waters that are used among us to-day. In that age and in that land the art of distillation was not known, and, of course, there were no distilled liquors used. The wines of Palestine could not produce, in however large quantities taken, the maddening or de-

basing effects that follow the intemperate use of whiskey, or brandy or rum. Moreover, let it be borne in mind that these wines were very mild beverages, quite unlike the highly alcoholic wines of modern commerce, more like the "home-made wine" of Virginia, or California or the Rhine. There was no such problem then as our liquor problem in America and England.

It is as impossible to suppose that Christ would be indifferent to the liquor traffic as it exists among us, as to imagine him taking part in the fanaticism of some of the very extreme so called Temperance advocates. That he would sanction our social drinking customs as they are found in Europe and America, I do not believe. It seems to me very probable that in the present state of the drink question, Christ would be found among the total abstainers, though I feel sure he would repudiate as Judaic asceticism the making total abstinence a test of a man's Christian Character. I cannot but think that the general adoption of the rule of total abstinence, as a voluntary self-imposed restriction, if not as a safeguard against "the seductive sorcery of drink," as an example and an encouragement to the large class who can only be temperate by becoming total abstainers, would vastly strengthen the movement for reform. I remember that the special committee of eleven bishops appointed at the Lambeth Conference "to consider this subject, reported unanimously that the main weapon to be used in this war-

fare is the total abstinence from intoxicating liquors by those who desire to help their fellow men."

2. The next feature in the Church Idea of Temperance is but a corollary from the first, viz., this: "A union and co-operation on equal terms, for the promotion of temperance, between those who use temperately and those who abstain entirely from intoxicating drinks as beverages."

Here was distinctly a novelty, and, in the eyes of the generality of "Temperance Workers" a heresy, to propose an alliance between moderate drinkers and total abstainers against intemperance! And not only to invite the co-operation of those who do not abstain from intoxicants in this holy crusade against the drink evil, but actually to offer it "*upon equal terms!*"

For the first time in the history of Temperance work in America, that large body of temperate men (who, though not total abstainers, deeply deplore the evils of intemperance, and are prepared to use their influence for its suppression), was recognized as a force that might and ought to be utilized in this movement for reform.

The ultimate influence of this courageous avowal of the right and the place of temperate men in a temperate reformation must be very great. It will utilize a potent force hitherto entirely neglected. It will appeal to multitudes of good citizens, hitherto compelled to hold aloof from the movement, and enlist their interest, their sympathy and their active co-operation. It will bring a new and powerful leverage to bear

upon the social and industrial and legislative aspects of the problem.

In confirmation of this opinion, let me quote the words of one of New York's best citizens and ablest and bravest men, the late Dr. Howard Crosby. "The Episcopal Church has found the key to unlock this question of Temperance Reform in inviting all good citizens who believe in Temperance to unite in the movement for Reform." And Henry Ward Beecher commended the Church Temperance Society for introducing a new spirit and a new method.

But has this radical change of method borne any such fruit as was expected? I answer, in proportion to the seed sown—in proportion to the number of those who have responded to the appeal, it has borne abundant fruit. Whoever will study the history of the battle of good citizens in the metropolis against the despotism of the liquor men there, these ten years past, will find that the Church Temperance Society, though feeble in numbers and weak in financial resources, has led the lines of reform, and that it has rallied about its banner a class of citizens who in former years have taken no part whatever in the movement against the tyranny of the saloon power.

At any rate we count it a vital and valuable constituent of the Church Idea of Temperance that it proclaims the right and enforces the duty of all temperate men to co-operate in the herculean task of staying the ravages of this greatest and most appalling of the curses that afflict modern society. It is a hydra-

headed monster we seek to slay. It must be attacked from many sides and by many weapons. The economist, the scientist, the philanthropist and the legislator as well as the preacher and the priest, should be enlisted in the cause. It presents a manifold problem that demands the wisdom and the effort of all classes of good citizens. It has its physiological side, its hygienic side, its social side, its political side, as well as its moral and religious side. Hence the need, and hence the duty, of summoning to the banner of reform, every man who practices temperance, and is willing to enlist in the Holy war against the Slavery of Drink.

3. But I must proceed to indicate still another characteristic feature of the Church Idea upon this subject. I shall state it in the words of the Constitution of the Church Temperance Society, as follows: "Supreme above all other means we recognize the grace of God, in and through our Lord Jesus Christ, as that by which the promotion of temperance and the reform of the intemperate are to be sought. In dependence on this means we would prosecute our undertaking, and we distinctly place all methods of work and all expedients of reform in a position of subordination to the authority of Christ and His Church."

Here we touch a vital issue both in relation to the nature of the evil and the nature of the remedy. It was the weakness of the great temperance movement of a generation ago (as such leaders as Gough and Moody confess), that it treated intemperance

rather as a disease, or a weakness, than as a sin against God, and that it distinctly ignored the Grace of God in dealing with it, placing its reliance upon resolutions, pledges, covenants, oaths and other expedients—in short, leaning upon the broken reed of the human will, rather than the arm of the Omnipotent God.

Now "The Church Idea" is the exact antithesis of this, vis, that Intemperance is a sin, a grievous sin, against Almighty God; that no doctrine of *heredity* can absolve a man from responsibility for it, and that our supreme hope of overcoming it must be placed in the grace and power of the Son of God.

Again let it be said, this is the Church Idea because it is the Bible Idea. No where is the sin of drunkenness more sternly rebuked than in the pages of that Holy Book. We do but reflect its teachings when we call it a grievous sin, and one that will cut a man off from the Communion of Saints, here and hereafter. And we are equally in harmony with the Book of God when we affirm that the Son of God can save men from the cruel bondage of intemperance and that no case however desperate is beyond the reach of His Omnipotent arm, He who was manifested that He might destroy the works of the devil, and at whose word even the demoniac of Gadara was restored to his right mind, is able to-day to save the drunkard from the accursed and degrading tyranny of the devil. He can cast out the demon of drink, as he can cast out the demon of lust, or of gambling, or

of covetousness. Let me say to you my fellow churchmen, it is still needful to proclaim with the utmost emphasis this "Church Idea" of the nature of this vice of drunkenness, and of the need of the Grace of God to save men from it. Men are still glossing over the sin as a weakness or as an hereditary inheritance, or as a disease. And they are still preaching education, culture and the like as the remedy. But there is no sufficient and adequate remedy for this, or any other sin, but the Grace of God.

Some one may ask, why then does the C. T. S. offer pledge cards to its members? The answer lies on the face of the cards themselves. Look at one of them, and you will find the so-called "Pledge" is but the declaration of a purpose "by the help of God" to abstain in whole or in part, and that this help is to be sought daily by prayer. This then is not an abandonment of the principle of dependence on the Grace of God, but on the contrary, it is an appeal to that grace, it is the casting of one's self upon the Divine help; it is the record of a purpose formed in the fear of God, and for the fulfilment of which the man looks to the aid of his Divine Redeemer. In short, it is but the specialization of the Baptismal and the Confirmation vow. He who signs one of these pledge cards makes a record of his Baptismal vow in relation to a particular sin: "I do renounce the indulgence which I feel may lead me or lead others into the sin of intemperance."

4. And now I pass to the fourth constituent element of "The Church Idea" of Temperance. Temperance reform is the business of the Church. Does any man ask why? I answer because it is the function of the Church to represent, to incarnate, if we may dare use so holy and wonderful a word, to incarnate Christ among men. And Christ, let us remember, came to seek and to save the lost; He came to destroy the works of the devil; He came to lift up the fallen, and to help the helpless; He came to redeem and regenerate society; in a word, to renew the race in the image and likeness of God.

But are there any more hopelessly lost than those "who through strong drink are out of the way?" Is there any work of the devil more devliish than the wreck and the ruin he works through the instrumentality of drink? Is there any curse under which society groans more heavily than it does under the tigerish grip of alcoholism to-day? Is there anything that more completely and more terribly defaces the image of God in man and more deeply debases the race, than intemperance?

Is it not plain, then, that if the Church is to do her Master's work in the world, she must consecrate her best thought, and her most fervent prayers, and her most patient labor to the solution of this tremendous problem of Temperance Reform? Ah, my fellow churchmen, if a pagan philosopher could exclaim, "Homo sum, atque nihil humani a me alienum puto," "I am a man, and I deem nothing that per-

tains to man foreign to me," how much more may we say, "We are churchmen, we are members of the church of Jesus Christ, and we are touched by everything that touches our fellow men. This awful blight—this unspeakable curse—this ominous peril, of intemperance touches us, and is of deepest concern to us, because it is so big with woe and ruin to multitudes of our fellow men."

The founders of the Church Temperance Society in England and in the United States felt this profoundly, and therefore they sought to plant their movement for reform in the sanctuary of God, both because they would make it a religious and a churchly movement, and because they would fain link it in with the organism of the Church that it might possess, in the very principle of its organization, the promise and potency of *permanence*.

By as much as, and in so far as, this Society strikes its roots into the Dioceses and the Parishes of the Church, by so much and in so far will it pass out of the category of things ephemeral and evanescent, and become a permanent influence in the land. Men die, but institutions live; and this society, if it twine itself about the institutions of the Church, shall live. Like the ivy which clings to the walls of some venerable minster, it will be endowed in some sort with the stability and perpetuity of the Church to which it has attached itself. Then will the work of Temperance Reform become a permanent factor in the life and activity of the Church; and then will it escape

the fate of all merely personal movements (like that wonderful one that had Father Matthews for its centre and source), and of all reforms that rise upon the crest of a temporary enthusiasm and quickly sink back again when the wave has spent its force.

This, I take it, is the great *desideratum* in the work of Temperance Reform—a force operating steadily and with sustained and uninterrupted activity, —not a tidal wave generated by some sudden volcanic upheaval of popular enthusiasm, but a strong, steady current, like the gulf stream, that shall flow on from generation to generation.

Will anyone say in reply that it is quite obvious why the Church Temperance Society should desire to support itself by the authority of the institutions of the Church, but not so plain why the Church should concede to it so great a privilege? My answer is that such an organization affords the Church an instrument which she may wield with telling effect in her battle with the powers of darkness. It cannot be denied that intemperance presents great and peculiar obstacles to the progress of the Gospel in this land, so that the Church seems compelled, (by virtue of her commission, "to prepare the way of the Lord") to bestir herself in the cause of temperance reform. But the principles and methods of the Church Temperance Society have received the cordial approval of the entire Anglican Episcopate with scarcely an exception. And as to its practical effect—its influence upon the

public opinion in relation to the Church, I may remind you that prominent dissenters in England are so impressed by the value of its work there, that they even say the Church Temperance Society has postponed the day of disestablishment.

I believe that if this work is cordially and earnestly taken up by the Church in the United States, it will go far to establish our beloved Church in the heart of our fellow countrymen.

Gentlemen of the Church Club of Delaware, I have endeavored in compliance with your request, to set forth the Church Idea of Temperance in its four distinctive features as I understand them. I feel confident it must commend itself to your minds as reasonable, broad and tolerant, and as based upon sober and Scriptural principles without exaggeration and without fanaticism.

Here perhaps I ought to stop. But I cannot help saying that this great idea, which might produce such splendid fruitage, lies almost dormant within the bosom of the Church. There is an apathy, there is an indifference, in the Church upon this subject which is only emphasized and accentuated by the areas of interest and activity here and there to be found. May I venture to say to you, my fellow Churchmen, that we ought to "cry aloud" and "spare not" if by any means we may arouse the Church out of her apathy upon this tremendous issue? May I go so far as to urge upon the members of the Church Club of Delaware that you take up this matter vigorously through

your admirable organization and press it upon the attention of your fellow churchmen and your fellow citizens ?

That great assemblage of Anglican Bishops at Lambeth (in 1888), so cautious in all their utterances, so conspicuously free from any tendency to inconsiderate speech, deliberately declared that the evils of intemperance "could scarcely be exaggerated."

My Brethren, was there not a cause? Consider one or two of the darkly, significant facts of this case against intemperance.

1. The Annual Report of the Commissioner of Internal Revenue for the year 1893, shows that duty was paid that year on 32,000,000 barrels of beer, an average of a half barrel to each inhabitant, men, women and children, in this great country. It shows further, that whereas in the year 1880 taxes were collected on 62,132,415 gallons of distilled spirits, amounting to $55,918,928 in the year 1893, taxes were paid on 99,145,889 gallons, amounting to $89,231,300, although there was no increase in the tax rate. What such a vast and excessive consumption of distilled and fermented liquors by the people of this great Christian Nation means to the thrift, to the happiness, to the morals of our country; what a harvest of misery and crime, and sin, and sorrow, such sowing produces cannot be told.

2. Consider another ominous fact. This enormous liquor traffic, representing, according to a writer in the North American Review, six or seven years ago,

an invested capital of a thousand million of dollars, is consolidated for the furtherance of its interests into a mighty organization which governs cities, and controls legislation, by fair means or foul, all over this land.

Ah, my friends, state the case as mildly as we dare—understate it to conform to the views of the most conservative statistician—and it still remains almost too dreadful for contemplation. It stands an unquestioned and unquestionable fact that intemperance is the most prolific source of pauperism, of crime and of domestic unhappiness; the fruitful mother of disease, of lunacy, of idiocy; the procuress of divorce and adultery; the instigator of murder and suicide. Oh the homes it has ruined; the hopes it has blasted! The hearts it has broken! The souls it has destroyed! The pen falls from the hand in the effort to describe it! The tongue falters in trying to utter it! The heart sickens at the imagination of it! What is there beautiful that it has not blackened with its foul touch? or pure that it has not defiled? Or holy that it has not profaned? It crosses the threshold of a happy home, and presently where all was peace and unity, behold discord and strife, sorrow and shame, poverty and desolation! It enters a quiet and orderly village, and soon the public peace is disturbed; riot and disorder, crime and death follow in its train. It assails the dignity of the Bar and the Bench, and degrades talent the most distinguished and office the most exalted! It dares even to invade the Sanctuary of

God, and drags the very ministers of Religion down into the pit of shame !

I ask then, in conclusion, is the Church of the Living God to be a silent or an idle spectator of sin and shame like this ? Has she no message or ministry from God for such a state of things ? Will she, like the priest and the Levite in the parable, pass by on the other side, when poor humanity lies wounded and bleeding on the highway—smitten almost to death by this cruel enemy of the race ?

God forbid ! No, the Church must hasten to take her part in the great battle for Temperance Reform. She must *organize* against a foe so powerful, so vigilant, so skillful. Her children must awake from their apathy and raise the standard of the Cross in the face of the Enemy. As a prophetess of God, the Church must lift up her voice like a trumpet and show her people their transgression,—proclaiming the judgment of God on the sin of drunkenness, preordaining also the omnipotent power of Jesus Christ to save even the drunkard from his sin.

Culture and Religion.

Rev. Geo. H. S. Walpole, D. D.

Delivered Friday Evening, March 9th, 1894,

St. Andrew's Church.

LECTURE II.

THE REV. G. H. S. WALPOLE, D. D.

CULTURE AND RELIGION.

There can be no question that the interest in all that concerns Culture is growing. In the reaction against the claims of the aristocracy of birth, there has been a natural desire to substitute the aristocracy of knowledge and refinement. And in spite of a somewhat formidable rival in plutocracy, this desire has been gratified, since the men of letters and science enjoy, on the whole, a wider popularity than the men of wealth. Their works find a way into every home, and rule thousands of whom they have never heard.

Now education fosters all such hopes and desires. There is a general feeling spread abroad that to be educated, individually and socially, is the highest ideal of life; that with the banishment of ignorance, we have virtue. Hence there is a disposition to substitute education for religion, the fear of Society for the fear of God, good manners for worship. So it comes to pass that religion is more and more identified with other worldliness; is looked upon as useful for prisons, penitentiaries and death beds, but of no great

practical significance for the world of to-day, with its political, economic and scientific questions. On the other hand, Culture confines its thoughts and operations to the present world. It purposes to touch every part of life. It not only enables its disciples to take their place in society, but it is concerned in the well-being of the nation, the state, the city ; it is interested in questions of education and labor, of politics and intemperance. In a word, its aim is individual and social improvement. It is not surprising then that it meets the fancy of this utilitarian age. There would probably be more contempt shown for the man who would frown down upon Culture than for him who would show indifference to Religion.

But, though many talked about Culture and had a desire to be considered cultured, yet there were, until comparatively recent times, the vaguest ideas as to what Culture was. Every one understood Religion to be the expression of the bond which unites man to God, but Culture was taken in various senses, as representing refinement, education, good manners. It had, and possibly still has, an exclusive sound which many resented. A great statesman, John Bright, spoke of it with some contempt as a smattering of the two dead languages of Greek and Latin ; whilst Mr. Frederic Harrison ridiculed the man of culture as being "in politics one of the poorest mortals alive, and as one who for simple pedantry and want of good sense, had no equal." It was time then for the apostles of Culture to speak out, and in the person of Mr. Matthew

Arnold they have done so. In his Essay entitled "Culture and Anarchy," he explained what we are to understand by Culture. Culture, he says, is a study of perfection. Its motive force is not merely or primarily the scientific passion for pure knowledge, but also the moral or social passion for doing good. Its object is not merely to make an intelligent being more intelligent, but to make reason and the will of God prevail. The perfection it studies is not a mere conformity to some outward standard, but a fuller and fuller life. It is not a mere having and resting, but a growing and becoming. And its attainment is incompatible with selfishness. It is not possible while the individual remains isolated. "Since men are all members of one great whole, and the sympathy which is in human nature will not allow one member to be indifferent to the rest, or to have a perfect welfare independent of the rest; therefore the individual is required, under pain of being stunted and enfeebled in his own development if he disobeys, to be continually doing all he can to enlarge and increase the volume of the human stream sweeping thitherward."[i] Finally, Culture is not content with anything short of the harmonious expansion of all the powers which make the beauty and worth of human nature, and is dissatisfied if any one power is overdeveloped at the expense of the rest. In this respect it is claimed that Culture has a wider mission than Religion itself.

(i. Culture and Anarchy, p. 7.)

Such, then, is the aim of Culture, as given by its best exponent, an aim surely not unlike that of the Christian faith ; and in the pursuit of this it ranks as its foes just those principles which we feel to be most hostile to Religion. In the emphasis it lays on inwardness and spirituality, it is opposed by the world's faith in machinery ; in the desire for a general expansion of the human family, it has to meet our great foe of individualism ; in the value it attaches to the development of all our powers, it is opposed by narrowness. With such a lofty purpose every good man must feel in sympathy. He may feel sad at heart when he reflects that there is no recognition made of the claims of God upon the soul ; but, so far at it goes, it commands his respect. What can be better than to study to know things as they are, and to make the Divine order prevail ? What higher ideal for man in himself than that described as "a becoming and growing," rather than "a having and resting ?" What more necessary in these days than the counsel to consecrate all the powers and faculties of man, and the warning that man can only arrive at perfection in doing good to others ?

And we cannot complain if men who measure Religion by the popular conception afloat should suppose that Culture should be able to effect more than Religion. Who is not depressed when he looks abroad and sees Religion as it is so often presented to-day, with its bickering and quarreling ; its low and convenient standard ; its apparent substitution of relig-

ious duties and phrases for religious life ; its cold and repelling worship. As the disciple of Culture walks out of some Christian building,—where the chief seats are occupied by the wealthy and ostentatious ; the chief influence is a dull essay on some abstruse point of Theology ; the chief esthetic power that derived from bad music and hideous surroundings ;—into a hall where a man is on fire with his subject, where practical problems of the day are being discussed and those present are taking an active part in what is going on, who can blame him if he thinks that Religion is played out and Culture is being played in ? The contrast is one we should ourselves feel. The one building, from its consecration to the worship of God, necessarily leads to great expectations ; you hope to find thoughts and ideas that will kindle you, and you are disappointed. The other makes no pretentions, excites no aspirations, but you have at least the sense of reality. Why then should we be surprised if the young man, making his estimate of the Christian religion from what we should all admit to be an unfortunate example, should believe that Culture covers more ground than Religion, meets more of man's needs and necessities. So long as the Christian faith remains thus encumbered and disfigured with Puritan traditions of worship, so long must we expect the Societies of Ethical Culture to flourish and abound. They are the outcome of a protest of the human conscience against unreality, ignorance and bad taste.

But it may be asked whether this is not after all a superficial reason for the present interest in Culture as a substitute for Religion. We frankly admit that it is. The real cause lies far deeper. Men will not be tempted to leave an old and well-tried system of ethics, which has done the world magnificent service, for one which has all the disadvantages of novelty, unless there is some stronger persuasion than an ugly building and a bad sermon. What, then, is the persuading motive ? It is this. Culture, as we have seen, sets forth as high an aim as Christianity on its human side, it will be satisfied with nothing short of perfection ; but—and here comes the inducement—it proposes to accomplish its great purpose without the difficulties of religious faith. The Gospel which the disciples of Culture preach, is—to use the words of Professor Adler—essentially this "The good life is possible to all without the previous acceptance of any Creed, irrespective of any religious opinion or philosophic theory,—the way of righteousness is open and can be entered directly without a previous detour through the land of faith or philosophy."[i]

The simplicity of this is very attractive. Those who have only an outside acquaintance with the Christian religion find in it some principles which they would willingly forget, and never know the great compensation which it offers and gives to its friends. Its Creed not only contains such beautiful names as Father and Saviour, but also the dark and awful words

(i) The Forum, November, 1893.

of sin and judgment. It is not only hopeful in its faith in the Resurrection of the Dead and the Life Everlasting, but very humbling in its assertion that One suffered for our salvation. Under its teaching life is very serious and solemn. It shows us not only the blue sky of God's Love, but the dark clouds of His Wrath ; not only the fresh and smiling pastures of His grace, but also the awful cliffs and precipices of sin and temptation. Life would seem so much simpler and easier, so men think, if they could free themselves of these thoughts and sail for the Land of Righteousness with a boat that needed no careful steering. We can understand, then, that any Society that should offer the blessings of righteousness, without the necessity of faith or repentance, would be likely to win disciples amongst those who have a zeal for morality.

But, the Christian asks, if the motive power of faith is not necessary, what other force is there by which men may be lifted up out of their dead selves to higher things ? Professor Adler himself raises this very question in his article in the Forum for November of last year. "It may be asked," he writes, "what leverage is at our command, to what motives can we appeal to rouse men from their inertia, and lead them to the pursuit of the moral goal ?" And he brings forward the Christian Prophet, Savonarola, to answer for him. When asked, "Why is it that men choose the life of pleasure and worldly advantage rather than the good life which on its own account is so much to be preferred?" the great preacher replied,

"Because their eyes are blinded by the mist of the world, so that they cannot see the good life in all its beauty." This, as you will see, only explains why men prefer pleasure to goodness, not what is to make them follow the good when they see it, which is the question in hand. So the Professor is obliged to add words of his own, which we are sure the Florentine Reformer would never have assented to:—"Could they do so"—i. e. could they see the good life in all its beauty—"it would exercise upon them an irresistible attraction. Hence the thing to do," continues the Leader of the New York Ethical Society, "is for the teachers to see clearly the scheme of right living and to make others to see it, to be aglow with moral passion and to kindle in others the same fire, to be in earnest and to infect others with the same earnestness."

"The sight of the good life in all its beauty." This then is to be the leverage. It might seem to be hypercritical if we were to ask here, what are the characteristics of the good life? Is poverty of spirit —that is, a sense of dependence upon God—one of them? Is sorrow for sin, another? Is meekness, another? Is humility, another? We know how high these are placed by our Lord, and we know too how low Greek Culture would have placed them, if indeed they had been allowed any place at all, which is more than doubtful. It is true that we have a divinely implanted instinct by which we recognize a distinction between good and bad, but nothing is clearer to our

own experience than that our standard of excellence is a shifting one, and depends upon that very thing which it is supposed to create, namely the development of moral sense. But putting aside this question and assuming that we are all sufficiently agreed as to what we mean by the good life, we ask, "Will the Vision of the Good produce goodness?" St. Paul's words at once occur to us. "To will is present with me, but to do that which is good is not. For the good which I would, I do not, but the evil that I would not, that I do. I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." There can be no question that the vision of the good produces an inclination to follow the good ; but how to follow, St. Paul says, I find not.

This, however, may be represented as a morbid feeling on the Apostle's part. Let us then look into our own experience and see whether we are not disposed to agree wiih him. We lay aside some stirring biography, or we come away from some play where our soul has been moved to its depths by an act of noble heroism, or we have seen a man plunge into icy waters to save a poor suicide. We describe that which has influenced us in glowing terms, our sympathy is in full play, and perhaps while the fire is kindled, a poor man presents himself at our door. He does not

ask for alms, but for the investigation of his case, which he represents as a peculiarly hard one. The heavenly vision is still before us and making strong appeals for obedience. But the matter we are called upon to interfere with perhaps requires very delicate handling, may involve the loss of friendship, will certainly mean the loss of time and money. The lower self makes out a very good case for leaving the affair alone. "Give the man a dollar and wash your hands of it," it argues; the Vision is clouded over. "Quixotic," we cry, "to throw away time and money for what may after all turn out to be a fool's errand." And we decide against the light. The appeal has not been strong enough to move us. We ask, "Why should we lose for his possible gain?" We admit the beauty of the Vision, we acknowledge that we should feel better pleased with ourselves if we obeyed it, but after all we say, "It is not necessary that I should bask in my own admiration; I can dispense with that luxury, and for the sake of what I like better, put up with a poor opinion of my conduct, which I can soon manage to rub off or forget." It may be urged here that such action would be the part of weak, unworthy men, and we do not deny it; but the number of those who do not come within that class is so small that for practical purposes we may ignore it. Our own experience then is that of St. Paul. We may see and love the good, but without that strength to which he looked we feel we have no power to follow. The leverage then seems in-

sufficient. Dr. Martineau gives us good reasons for expetcing it to be so. In his usual clear and lucid manner, he has shown, in his Types of Ethical Theory, that the basis of such an ethical principle is unsound, as being selfish. If we do follow the good, we follow it simply because in some way it pays us to do so. We are honest because honesty is the best policy, virtuous because we should feel uncomfortable if we were not; but such a motive practically kills the virtue it seems to promote. "It is true that virtue is its own reward, but they who seek it for its reward lose it."

We have not much confidence then in the proposed ethical force; we have too much reason to fear that what we applaud on the stage we shall deny in the stress of business, that what we praise in the Church we shall ignore in the street. And the witness of history does not encourage us. We agree entirely with Professor Adler when he says that "All the great moral movements of the world have radiated from great personalities;" but those great personalities have, with but few exceptions, been men of prayer. Moses, Samuel, Isaiah, St. Paul, St. Augustine, Luther, Wilberforce, and such like, to whom we owe great reforms, were men who believed with the great Spanish Cardinal that "to pray is to govern." On the other hand, the great philosophers of the ancient world, who both saw and believed in love, truth, justice, purity, failed to reach them because, "as they put out their hands to grasp them, they were swept away

from their embrace like phantom forms of cloud before the rushing wind. Beautiful as their ideal was, it had no heart, no life, no human reality, and no human love could be given it. The power that has created moral movements is associated, not with ideas, but with a person, for then the deepest heart passion comes in to give it a living soul."[1] Was it simply a Vision of the dignity of man that gave a new worth to human life at a time when suicide was recommended? Was it simply a Vision of the glory of womanhood that brought women out of obscurity and infamy? Was it simply a Vision of freedom that led men to sacrifice themselves for the poor slaves? The men who were at work in these movements and chiefly concerned in them would not have said so. They would have said that faith in a Divine person was the driving and compelling force. In the ideal that floated before their minds they recognized the claim of God. And they dared not disobey, for to disobey was sin.

As the history of the past gives us no warrant to suppose that the Vision of the Good will produce goodness, so too we can gather no encouragement from the present. The men who go forth to teach, educate, elevate and refine the "nature people," who stand by the side of the savage races against the selfish traders, are men of faith. The men who are in the forefront of philanthropic enterprise, who are striving to ameliorate the condition of the poor, assist the starving and

(i.) Stopford Brooke. Sermons. The Victory of Faith, p. 11.

wretched, rescue the wandering and homeless, are men of faith, faith in a Person.

We do not forget that the Society of Ethical Culture places these moral enterprises upon their programme, and is striving with great earnestness, as for example in New York, to carry them out, but their forces are vastly outnumbered by that large body of clergy and laity, sisters, deaconesses, nurses and friends of the poor, who expect to conquer simply by faith in a Person.

We have seen that Culture has a high aim,—so far as man is concerned, the highest possible,—perfection ; but we have found no reason to believe that the leverage proposed is in any way adequate for its purpose. But this is not the only fault we have to find with this new plan for man's moral improvement. It is not only disappointing, but injurious. In its indifference to faith, it impoverishes existence. It naturally leads man to live more and more in a narrow circle. "The supreme value of the spiritual part of man, the thought of God in relation to it, the proportion between what is and what we look forward to, is lost sight of. Men are necessarily driven to look at everything from their own point of view, and yet" as Dean Church, from whom I am quoting, says, "to confine themselves to their own point of view is to lose sight of all that is highest in man's reason, all that is noblest in man's hope. There are worthier and wider thoughts of God, the soul, man's calling and purpose in the Psalms than often under the highest light of

modern culture ; it could not procuce them, and sometimes hardly understands them. To pass to them from many a famous book of speculation is like passing into the presence of the mountains and the waters and the midnight stars from the brilliant conversation of one of our great capitals. There is no narrowing so deadly as the narrowing of man's horizon of spiritual things ; no worse evil could befall him in his course here than to lose sight of heaven. No widening of science, no conquest—I say not, over nature and ignorance, but over wrong and selfishness in society—no possession of abstract truth, can indemnify us for an enfeebled hold on the highest and central truths of humanity."[i] And yet it is just these highest and central truths of humanity that Ethical Culture takes no account of. The discipline of schooling one's passions, educating one's will, which we must all confess to be no easy matter, is to be undertaken without the inspiration that comes from the world of faith and spiritual realities. A man may ask, " But what if I have no faith in that other world, what if I cannot see that wider horizon, do you say that there is no revelation of duty for me ; am I to attempt nothing because I cannot see your world of sunshine ? " No, we make no such assertion. All honor to the man who walks steadily and earnestly by the little light he has, he will not lose his reward. Our complaint is with those who claim that it matters not whether you work in the smaller or the larger world, whose language seems to

(i) R. W. Church. The Gifts of Civilization. p. 133.

assume that you may be as perfect within the narrower as in the broader horizon.

But not only does the Gospel of Culture impoverish existence, it has a more serious fault. It provides no real protection against the inroads which are being made on the sacredness of the family hearth. Recent experience in life and literature only justifies what the late Dean of St. Paul's said nearly thirty years ago. Speaking of the Christian idea of purity and the hold that it then had on society, he said, that there was no more anxious question than this, whether that hold will continue. He saw then many ugly symptoms, heard then the muttering of revolt. We have seen the symptoms develop into a disease which as yet has received no check, and heard the mutterings of revolt shaped into an apparently reasonable argument. The truth is, as he notices, and we do well to ponder his words, that "there is no point of morality on which it is easier to sophisticate and confuse, easier to raise doubts of which it is hard to find the bottom, or to make restraints seem the unwarrantable bonds of convention and caprice. It is eminently one of those things, as to which we feel it is to be absolutely the law of our being as long as we obey, but lose the feeling when we do not obey."[1] Now it would be doing the School of Ethical Culture an injustice to say that it feels no interest in this vital question. Its most recent report states that "the subject of marital relations has been frequently treated especially in

1) R. W. Church. Gifts of Civilization. p. 135.

view of the increase of divorce in the United States and all civilized countries." But we ask, on what ground? There is but one, if the obligation to Divine law be disregarded, and that is Nature. And are the arguments from Nature strong enough to resist the importunate pleadings of passion? Have they not failed again and again, even with those who might seem to be moral heroes. The strange lapse of one of the strongest of modern ethical teachers is only an example of the extreme difficulty that attends the whole question of marriage when looked at simply from the point of view of Nature. The bond of Holy Matrimony, it is admitted by all, is necessary for the life of the family and the state, but the cases in which it may be broken are so ingeniously and cleverly put that it becomes practically a silken thread to be snapped at any time. No! to use Dean Church's words, "Argument is hardly a match for passions so powerful and constant. They are only to be matched successfully by a rival idea, a rival fire, the strength of a rival spring of feeling, with its attractions and antipathies, a living law and instinct of the soul. Civilization supplies none such but what it owes to Christianity. Purity is one of those things which Christian ideas and influences produced; it is a thing which they alone can save." "From the beginning of the Creation God made them male and female." "For this cause shall a man leave his father and mother and cleave to his wife and they twain shall be one flesh. So then they are no more twain, but one flesh. What, therefore,

God hath joined together, let not man put asunder." "Whosoever shall put away his wife and marry another committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery."[i] It is in these clearly defined utterances that Christ speaks to us on this vital question. We hear nothing of such sad and humiliating exceptions as "incompatibility of temper," Only one awful denial of the marriage bond is mentioned. No! "Argument is hardly a match for passions so powerful and constant." We need the peremptory command from One to Whom love and loyalty is, if not a passion a ruling motive.

Again, as Culture offers no redemption from the bondage of narrow ideas, and the still worse slavery of immoral passion, so it never fairly emancipates us from our worst enemy, self. It is true that the disciples of Ethical Culture pursue the good and the beautiful that they may fill others with the inspiration they draw from it, and their motive is, so far, unselfish. It is true that it is assumed amongst their teachers that the realization of the good can only be obtained through fellowship with others—yet Principal Shairp's criticism is a just one, "that these unselfish elements, the desire for others' good, the desire to advance God's kingdom on earth, are awakened not simply for their own sakes, not chiefly because they are good in themselves, but because they are clearly discerned to be necessary to our self-protection—ele-

i. St. Mark, x 6-9. 11. 12.

ments apart from which this cannot exist. And so it comes that Culture, though made our end never so earnestly, cannot shelter a man from thoughts about himself, cannot free him from that which all must feel to be fatal to high character—continual self-consciousness."[i]

Enough has now been said to show why we have no faith in this new system of Ethics. Its motive force is inadequate, its sphere is narrowed, inasmuch as it refuses to take into account all that which gives real dignity to man and hope to life, and its indifference to religious faith is dangerous and ultimately fatal to Society, as well as to the individual. It is, then, impossible for us to give Ethical Societies the place Professor Adler claims for them as "Missionary Societies of the Moral Life "in partibus infidelium." Such an admission would be a denial of our trust. We Christians can have no real faith in any moral life which has not for its basis the First and Great Commandment—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength;" but this is ignored. We can have no real faith in any moral life which has not for its ideal the Example of our Lord Jesus Christ. But the spring of that Example, as revealed to us in the Scriptures, is dependence upon the Father. "I can of Mine own self do nothing." "I seek not Mine own will but the will of Him that sent Me;" and this, too, is ignored. We can have no real faith in any moral life which is not

i Shairp. Culture and Religion. p. 93.

being formed and shaped by prayer—and yet this is ignored. We do not say that the lives of men who ignore these things are necessarily immoral, God forbid ; we do not say that Societies of men, formed without any such basis, example, or inspiring life, are necessarily immoral, God forbid ; but we do say that in however lofty terms the aim of such lives and societies may be stated, it is of necessity a lower, narrower and smaller aim than ours, and we have neither hope nor confidence in it. The reasoning that underlies an admission that Ethical Societies may be " Missionary Societies of the moral life in "partibus infidelium" of course implies that ethics may be profitably studied and learnt without religion. Indeed we are told that the principle of the division of labor or the specialization of effort, which has been applied with the most salutary results in all branches of knowledge and in all departments of practical life, should also be applied to the cultivation of religion and morality, and when applied, will no doubt prove advantageous to both. The Church then is to leave the study of Ethics to the Societies of Ethical Culture, and they in turn will leave the study of Religion to the Church. What a strange misapprehension of Religion ! A Religion without Ethics would be even worse than Ethics without Religion. Could the Church make up its mind to confine its attention to so impossible a study as this, she would be obliged to frame not only another Bible, but another Creed. Could she so deny herself as to relegate Ethics to Ethical Societies, then

forsooth she must find another Sacrament for her chief service than that which demands of all those who would seek it, that they love one another. The suggestion could only be made by one who knew nothing of the real spirit of Christian Faith, or who confined the study of Ethics to other questions than those which concern the bases of morals. We can find no place then for Societies of Ethical Culture.

I must turn but for a moment to contrast with this system of Culture, which we cannot but regard as wholly unsatisfactory, the rich, broad, powerful system of the Church.

In the Hall of Culture, Abstract Righteousness is the ideal of inspiration, but in the Church, Personal Holiness placed before us in a perfect Life, is our ideal. "Become ye perfect, as your Father in Heaven is perfect." "Be ye holy, for I am holy."

In the Hall of Culture, we are bidden to serve our neighbor, because it is right so to do; in the Christian Church, we have the same command, but on the ground that he was made in the image of God.

In the Hall of Culture, our fellowship with one another depends upon education and taste; in the Church it depends upon our fellowship in the same life. "We, the many, are One Bread—One Body, for we are all partakers of the One Bread."

In the Hall of Culture, we are taught to face temptation in the strength of our duty to man; in the Church, in the strength of our duty to God.

In the Hall of Culture, the chief motive is self-respect; in the Church, the constraining force is God's Love.

In the Hall of Culture, the first and great commandment is, "Thou shalt love thy neighbor; in the Church, the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind." Here indeed we touch the characteristic difference. Directly man understands that God cares enough for him to ask "for the love of his poor heart," directly he realizes that this care for him has been shown in the strange humiliation of Bethlehem, when the Almighty Son of God entered the lot of infancy; in the marvelous silence of Nazareth, when the Architect of the Universe worked as a carpenter; in the wonderful ministry of healing and teaching, when Perfect Wisdom taught men in the imperfect words of human speech; in the last great amazing pleading of sorrow and pain, when the Sinless One bore the sins of the whole world; when, I say, a man realizes, even faintly, that his love has been sought for in this surprise way by One Who dwelt in the Majesty and Glory of God, Who was and is "God over all, blessed for ever," then he feels a compelling and constraining force which sometimes drives him to far off places among men of unfamiliar ways. We see young Saul, with the world at his feet, wandering over Asia Minor—Greece—Italy—even to Spain, amidst daily persecutions, to tell what he knows.

We see Justin Martyr flinging aside the philosopher's cloak and quiet retirement that he might bring others to the True Wisdom. We see the accomplished and brilliant teacher, Francis Xavier, turning his back on what he loved and facing the heat and plagues of India. We see John Coleridge Patteson bidding good bye to the beautiful home in Devonshire to go forth and meet the spear of the savage in Santa Cruz. We see Damien craving permission of his bishop to work and die among the lepers. We see these, and many, many others, of whom indeed the world was not worthy, following strange and unnatural courses, and when we ask the motive force, they all alike cry out, "The love of Christ constraineth me." It was the power of the first and great commandment that wrought such striking illustrations of the second; the power of religion that effected such a splendid morality; the power of love to God that produced such a love to neighbor as the world had never seen.

My brethren, I should much have liked to have treated the subject from a more positive point of view, to have pointed out some of the lessons which the Church may learn from this new movement; to have dwelt upon its higher side, the help that it may give to the purification of politics, the interest that it may awaken in the State, the advancement that it may give to education. I am not insensible to this side of the question. But the error that vitiates it all is too serious to ignore. With its Sunday meetings, it is with some becoming a substitute for Religion, an

apology for living without God in the world ; it therefore seemed necessary to show its deficiencies, weaknesses and helplessness, and to proclaim yet again that "there is none other Name under Heaven given among men whereby we must be saved" save only the Name of our Lord Jesus Christ.

The Mosaics and Memorials

OF THE

Prayer Book.

BY

THE REV. W. P. LEWIS, D. D.

LECTURE III.

THE REV. W. P. LEWIS, D. D.

THE MOSAICS AND MEMORIALS OF THE PRAYER BOOK.

That eccentric genius, Ruskin, is in the habit of calling attention to his books, by giving them an odd and puzzling names. Such are "Ethics of the Dust," "Sesame and Lilies," "Unto this Last." These attract curiosity; and curiosity makes readers. I expressed my fear to one of your members, that to announce a lecture on the "Mosaics of the Prayer Book" might seem sensational. I leave it to what follows to justify the title.

Let me remind you, first of all, that there have been five editions of the Prayer Book of the Church of England, since the Reformation, They are: The first and second books of Edward VI., in the years 1549 and 1552; the Book of Elizabeth, 1559; James I., 1604; Charles II., 1662. Our own book of 1789 was a revision of the book of Charles II., and our book of 1892 is a revision of that of 1789. It may be regarded, therefore, as the *seventh* edition of the First Book of Edward, with differences (considering the

history of the intervening three and a half centuries), surprisingly small. And further, before the Reformation there were five "uses," as they were called, that is, authoritative standards of Divine service in different Dioceses, the word "use" having a much deeper meaning than that of mere custom. They were the use of Salisbury, Hereford, Lincoln, York and Bangor. The first of these was the leading one. The preface of the First Book of Edward says: "Where, therefore, there hath been great diversity in saying and singing in Churches within this nation, some following Salisbury use, some Hereford use, some the use of Bangor, some of York and some of Lincoln. Now, from henceforth, all the whole realm shall have but one use." But, while what was diffuse was condensed; what was superfluous or erroneous was pruned away, this book was no more a new Prayer Book than the Church of England of that time, was a new Church.

You see a number of tiny stones or wooden cubes, painted in different colors, passsing into different shades. They lie in confusion; but let the deft hand of the artist arrange them, and you have the breastpin or the flower. Indeed, this skill does not stop short till it has achieved a copy of one of the Masterpieces of art. Seen a little way off, you admire the general effect; scrutinized closely, the skillful join, the *Callida Junctura* is appreciated. Now, it is thus that I would illustrate a few places of the Prayer Book. We may find some, so small even in their entireness that

we think they cannot be broken up ; and yet, on examination, we find that they can be taken to pieces and resolved into cubes by different hands, and sometimes of centuries far apart.

"The Declaration of Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing." Such is the simple heading. Surely it is the work of one pen. Not so ; in the two Edwardian books, and that of Elizabeth, it stood "The Absolution, to be pronounced by the Minister alone."

The words "or Remission of Sins" were added in King James' prayer book. In the book of 1662, the word "Priest" was substituted for Minister, and the word "standing" was added, and finally, in our own prayer book, the words "Declaration of" were inserted before the word "Absolution," making it read as it now does. So that four changes have been made, before this simple title has been brought into its present shape. This little mosaic is made up of four pieces.

Take again, the versicles which precede the Venite, "Praise ye the Lord." The Lord's name be praised." The latter seems a necessary sequence to the former. Yet "Praise ye the Lord" stood alone, in the first four revisions of the prayer book ; and it was not until 1662 that the antiphon was added "The Lord's name be praised."

Indeed, there is a Biblical illustration of the long stretch of time, during which the materials of the prayer book have been put together, derived from that

part of the Bible which is used six times as often in the prayer book as any other part: the Psalter. This also reads like the continuous work of one author, and yet a score of authors have contributed to it, extending from Moses, the probable author of the 90th Psalm, down at least to Nehemiah (for whose authorship of the 119th Psalm there is to my mind, strong internal evidence), and perhaps much later; a period of at least a thousand years. It takes ages to form the rocks on which God writes His testimony, and a thousand years in His sight are as one day.

Again, up to 1662 the clergy had been described in the Litany as *Bishops*, *Pastors* and *Ministers of the Church*. This was changed to Priests and Deacons, to oppose the Presbyterian ideas as to the nature of the Christian ministry, which had grown up duirng the last thirty years. We have two *cubes* even in this short phrase.

Take again the group of Collects and Prayers, which closes our order for daily evening prayer. We open with the collect for the day from the Communion office, which gives an eucharistic tone to these lesser offices. This collect is in most instances taken from the Sacramentary of Leo or Gelasius, Bishops of Rome, in the fifth century, or Gregory in the Sixth. The collects for peace and that for aid against perils are of the year 494, and taken from the Sacramentary of Gelasius. The prayer for the President and others in authority is based upon one by Archbishop Whitgift for the Royal Family, written for the book of

1604. The prayer for clergy and people is to be found in the Sacramentary of Gelasius: that for all conditions of men was composed by Bishop Sanderson, for the last revision in 1662. The General Thanksgiving was drawn up by Bishop Reynolds, at the same time, and the prayer of S. Chrysostom carries us back to the fifth century and away to Constantinople; occurring in the Liturgy which bears the name of that Saint. The pieces which have been put together in this mosaic have been 1,200 years in collecting.

In the Communion Office we have five "Proper Prefaces" to the Tesanctus or Angelic hymn. That hymn is indeed the oldest part of the prayer book, for who can tell the ages before ages, when the angels were created; when "All the sons of God shouted for joy." Those for Christmas day, and Whitsun Day, were written for the first book of Edward VI. Those for Easter day and Trinity Sunday, came from the sacramentary of Gelasius, in 494; and that for Ascension day, is due to Gregory the Great, about 600. The prayer of humble access "We do not presume to come" is from the liturgy of S. Basil, in the fourth century; and the Post Communion Thanksgiving is taken from a Mesopotamian Liturgy, in the fifth century. Gathered from every source *undique collata*, are the fragments which have made up this flower.

Or take the fragments of the office for the visitation of the sick, beginning "O Saviour of the world." This is derived from a mediaeval office of extreme unction. The prayer. "The Almighty Lord, who

is a most strong tower," is of 1549, and the benediction "Unto God's gracious mercy" is (in substance) the blessing with which Aaron, the high Priest, blessed the Jewish nation. Three thousand years intervene between the earliest and the latest of these fragments.

Look, next, at those portions of the office for the burial of the dead, which are not taken from the Bible. The second, third and fourth paragraphs of the meditation at the grave, beginning "in the midst of life we are in death," are said to have been composed by Notrer, a monk of S. Gall in Switzerland in the ninth century, and to have been suggested by the danger to which he saw some workmen exposed in building a bridge. Our present form of committal first appears in the second book of Edward, 1552, and is very like a form found in the "Consultations" (as they are called) of Archbishop Hermann of Cologne, a prelate who took a prominent part in the reformation. The prayer and collect which conclude the office, belong respectively to the books of 1662 and 1552. "In the midst of life we are in death," is one of two extra Biblical phrases which many persons suppose to occur in the Bible. The other is "God tempers the wind to the shorn lamb." This has a very unecclesiastical source, although the author was a clergyman. It is found in Sterne's Sentimental Journey.

Again, the form in which the elements are administered in the Holy Communion has the air of having been written by one author. Yet this is very

far from being the case. The earliest form that can be found, consists simply of the words "The Body of Christ," "The Blood of Christ." In the sixth century it was enlarged into "The Body of our Lord Jesus Christ preserve thy soul. The York and Hereford uses seem to have enlarged this into the first half of our present form, which was adopted in 1549; it then read "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life." In the book of 1552, this was omitted and the latter part of our present form substituted. "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving." This is one among the many changes for the worse that were made in that book. The prayer book of Elizabeth, 1559, combined both sentences as we have them now.

There is only one more mosaic that I will put together before your eyes. How smoothly do our opening exhortation and confession run on; yet they were very far from being the work of one man. For the basis of our exhortation, we must go back to a homily of St. Leo, in the fifth century, used in the mediaeval church of England during Lent. The confession is, in itself, a mosaic of different passages in Romans VII, We have followed too much the devices and desires of our own hearts." "Sin wrought in me all manner of concupiscence," We have offended against Thy holy laws," "The law is holy but I am carnal, sold under sin." "We have left undone those things

which we ought to have done : and we have done those things which we ought not to have done. " " The good that I would I do not, but the evil that I would not that I do," " And there is no health in us." " In me, that is, in my flesh, dwelleth no good thing." " According to Thy promises declared unto mankind, in Christ Jesus our Lord," " I thank God through Jesus Christ our Lord."

Thus far, the mosaics of the prayer book. Now let us turn to its memorials.

What, you ask, is a memorial ? It is a clause, phrase or word in the prayer book suggestive of an ancient custom of Divine service now disused, or of a change in ritual which has been given up, while there remains this trace of its former existence. In some of those cases we shall have to go to the English prayes book, where the memorial expression has been dropped out of our own. Three unecclesiascial illustrations will show what a memorial is. One of the English Courts of Justice is called the Court of King's (or Queen's) bench. This takes us back to the times when the sovereign actually sat in court and administered justice in person. But the custom of which the title is a memorial, is obsolete ; for when James I. proposed thus to air his learning, he was informed by his own judges that he had no right to sit in the court which bore his name.

In traveling in England, the question is often put to you at the ticket office, "Where do you *book* to ?" Now, there is no booking at all ; to register the names

of railway travelers in the end of the nineteenth century would be impossible. It is simply a trace, a *memorial*, of the days of the stage coach, when there was not one traveler for a hundred now, when everyone was *booked* before starting.

The other illustration is this: The stars and stripes of the American flag are the coat of arms of the Washington family. They may be seen on the monument of an ancestor of General Washington, in little Brington Church in Northamptonshire, which was the parish church of the family. They are thus a family memorial.

The first I shall mention may be thought subtle, but it is real. In Edward VI.'s first book, in the service for the baptism of infants, there is a rubric that the water in the font shall be changed once a month at the least. It seems to indicate a scarcity of water in the England of that day, and certainly detracts from the symbolism of purity, which the water of baptism should represent. A group of prayers was directed to be said, at the time of the renewal of the water, applicable to all baptisms that should take place during the month. In the later books, and in our own, this direction for a monthly change was left out, and the custom has been to renew the water at every baptism. Our rubric requires that the font shall *then* (that is, at the time of baptism) be filled with pure water. The prayers have been retained, only limited in their application to each occasion o aptism. But one instance has been overlooked.

"Grant that *whosoever* is here dedicated to Thee" not only the candidates present. This one word "whosoever" is an undesigned memorial of the time when there was a monthly change.

I next turn to the memorials contained in a few of the collects. That for the second Sunday in Lent is "Almighty God who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul."

Now, why should this prayer to be kept outwardly in our bodies and to be defended from all adversities which may happen to the body, belong to this particular Sunday. The reason given is, on account of the rigorous way in which the Lenten fast was kept in early times. It was supposed that ten days of stringent abstinence would begin to tell upon the health, and this is a prayer to be delivered from such ill effects. I am not aware, however, that in the present way of keeping Lent, there is such peril to health, as to need being guarded against by special prayer.

The collect for the third Sunday after Easter is "Almighty God, who showest to them that are in error, the light of Thy truth, to the intent that they may return into the way of righteousness, grant unto all those who are admitted into the fellowship of Christ's religion that they may avoid those

things that are contrary to their profession, and may follow all such things as are agreeable to the same." This collect, thus used in the Easter season, brings before us the fact that Easter was the great season for baptism in the early church. By the third Sunday after Easter those who had been so long under instruction as Catechumens would be all gathered in; the admission into the fellowship of Christ's religion would be complete, and the prayer for their future Christian consistency would be very appropriate.

There is another collect which, although it opens up no ancient custom, is connected with a crisis in the world's history, which vitally influenced that of the church. It is that for the fifth Sunday after Trinity. "Grant, O Lord, that the course of this world may be so peaceably ordered by Thy goverance that Thy church may joyfully serve Thee, in all godly quietness." It was written by Leo, bishop of Rome, when the Huns were threatening the dying western empire. Many were struck with its applicability, when it was used on Sunday, June 28th, 1863, on the eve of the battle of Gettysburg; when this part of the country was in suspense as to the fate which the fortunes of war might bring upon them.

I may mention, in passing, the clause in the prayer for persons going to sea, "Preserve them from the violence of enemies." This only alludes secondarily, to legitimate maritime warfare. It carries us back to the days when Algerine pirates infested the sea; and it is a prayer for deliverance from them.

The Communion office affords interesting memorials. Let me mention two of them. You recall the rubric, "Then shall the Priest, the Bishop, if he be present, stand up, and, turning to the people," pronounce the Absolution. And at the close, "Then the Priest, (the Bishop, if he be present) shall let them depart with this blessing." Now, it is eminently proper, that, at every service the Bishop, if present, should pronounce the Absolution and Benediction, for "Without all contradiction, the less is blessed of the better." But why this careful reservation in his favor, when he is present at a celebration? For you will observe, it is assumed that in the Episcopal presence, a Priest may be the celebrant. And, of course, a Priest is as capable of offering the Eucharistic Sacrifice, as a Bishop. The Bishop celebrates as Priest.

I think these Rubrics are memorials of a state of things which has long since ceased. In the early times dioceses were much smaller than they are now. Each town with a small surrounding territory was a diocese in itself. Accordingly the Bishop's Cathedral Church was far more important than it is now, even in dioceses so small as those in England. It was the Church in which the principal functions were held. To it, both Priests and Laity flocked, and the Bishop, as Rector, was, of course, the Celebrant in the Holy Communion, with assistant Priests. The Basilica with a semi-circle of Sedilia for the Clergy (which was the usual shape), shows this. Here, we may suppose the great body of the communicants received. Now, all

this is changed. Dioceses are larger and in this country a few years ago the Cathedral was so utterly unknown that its introduction was considered a novelty. But in this Rubric which reserves to the Bishop (when he is present), the Absolution and the Benediction, we have, I think, a memorial of the time when he was the usual Celebrant; and his Altar the Altar of the Diocese.

To bring out the other Eucharistic Memorial, let us begin at the fountain head, and trace downwards, "Salute one another with an Holy kiss," "Greet ye one another with a kiss of charity." These apostolic directions, perfectly natural and proper as the expression of Christian brotherhood among Oriental nations, related to the celebration of the Holy Communion, and were meant to express the Christian love that was to circulate among communicants. In the Liturgy of St. Clement are the Rubrics, "And let the Bishop salute the Church, and say, let the Peace of God be with you all, and let the people answer, and with thy spirit." And let the Deacon say to all, salute one another with the Holy kiss, and let the Clergy kiss the Bishop, and of the Laity, the men the men and the women the women." Later, it would appear that the celebrating Priest saluted the Deacon with a kiss of peace, accompanied by the words, "Pax tecum," "Peace be with thee," and a small plate of gold or silver, or copper gilt enameled, a piece of carved ivory or wood overlaid with metal, was carried around, having been kissed by the Priest; in order, as it were

to communicate this kiss of peace. Hence it was called the Pax. Many such are to be found at this day in museums and Church treasuries all over Europe. In a catalogue of the ornaments of St. George's Chapel, Windsor, occurs this "item a fine pax, silver gilt, enamelled with image of the Crucifixion, Mary and John, and having on the top three crosses, with two shields hanging on either side."

I have thus given you the pedigree of the Exhortation, "Ye who do truly and earnestly repent you of your sins and are in love and charity with your neighbors, draw near with faith." These words are simply the older Anglo-Saxon substitute for the fervid Oriental greeting, and are a memorial of it. I have seen this kiss of peace and charity, in the Russian Church in Paris, (It is called the Holy *Eastern* Church), exchanged by the women, directly after receiving the Holy Communion.

A few illustrations, gathered here and there, will close this branch of the subject.

The following Rubric precedes the order for daily morning and evening prayer in the English prayer book:

"The Minister shall read with a loud voich some one or more of the sentences of Scriptures that follow "With a loud voice." So, before the Lord's Prayer, "With an audible voice." The reason is, that the Lord's Prayer has been said in the offices for the different hours, under the breath, the Priest raising his voice at the words "Lead us not into temptation,"

to which the choir responded, "But deliver us from evil." The Reformers wished to break up this practice with regard to the Lord's Prayer, and to extend the change to the whole service. Curiously enough, there is no such direction preceding the Lord's Prayer, at the beginning of the Communion Office, and why? Because that had always been distinctly made an exception, and the Priest directed to say it, so as to be heard.

In our prayer for Congress there is what may be called an ecclesiastical flavor. The reason is this: With the changes in language incident to the change in form of government, it is the same as the English prayer for Parliament. In both we have the prayer for thy Church. Again, "These and all other necessaries, for them, for us, and thy whole Church." This prayer first appears in the present form in the revision of 1662; and among the deliberations of the Lower House of Convocation at that time (which answers in a general way to the clerical part of our House of Clerical and Lay Deputies), we find an entry, "The form of prayer for Parliament and Synod was introduced." The Synod or Convocation, the Church Parliament, used to sit at the same time with the State Parliament. With this fact in view, the author of this prayer included both in its scope.

The Rubric preceding the Te Deum in the entire series of English prayer books, requires it to be said or sung in *English*. The preface to the first book of

Edward says, "The service in this Church of England, these many years, has been read in Latin to the people, which they understood not." What a change this was.

I close with the title for the first day of Lent, *Ash* Wednesday. This one syllable opens up a memorial of the Ashes, carefully prepared from one of the great feasts, sprinkled upon the head in the form of a cross ; or on the forehead of penitents kneeling, or of those about to communicate with the admonitory worlds, "Remember that thou art dust and ashes, and to dust thou shalt return."

Your lecturer trusts that he has justified the title "Mosaics and Memorials of the Prayer Book." One cannot but be impressed with the vast labor that has been spent in bringing all these materials together and welding them into one harmonious whole. Four languages, the three over the cross, Hebrew, Greek and Latin ; and our own English have contributed to make it what it is. These materials include about thirty-three centuries, for part of the Institution Office is an American composition of this very century. It was not completed until 1808. The changes in our present prayer book from the former edition seem small, yet the hard work of twelve years was necessary to bring them about, and the work cost the temporary loss of health of the chief actor. It is worth mentioning that each of our American prayer books was preceded by an unsuccessful experiment, the book of 1789 by the proposed

book of 1786, and that of 1892 by the book annexed of 1883. Think of the labor spent upon those books, which, after all, were not judged fit to be a finality. If the facts that have been stated lead you to prize and study the book of Common Prayer more and more, they will not have been put before you in vain.

Christian Nurture,

BY

Rev. GEORGE WILLIAMSON SMITH, D. D.,

Delivered at St. Andrew's Church,

Nov. 14, 1894.

LECTURE IV.

REV. GEO. WILLIAMSON SMITH, D. D.

CHRISTIAN NURTURE.

A marked change has taken place within a half century in the views entertained in regard to the religious training of children, and indeed on the whole subject of education. In the general revolt from the severe views and methods which formerly prevailed in New England, more care is exercised to see that children are secured their individual freedom than that they are properly disciplined and instructed in religious ways. It is noticeable that while no pains are spared to provide the best physical and intellectual training, and, on occasion, all needful pressure will be brought to bear in these directions, the religious endowment of the child is often regarded as something apart from his true nature. It is to be dealt with by indefinite suggestions and timid persuasions, rather than by positive teaching, under a trembling fear that some undue encroachment may be made upon God's reserved right in the child. This is in marked contrast with the views which prevailed two or three generations ago. Then the responsibility for religious train-

ing was recognized, and whatever deficiency might be permitted in other directions, there was no danger that this vital matter would be neglected.

The question before us this evening relates to the extent to which responsibility for a child's religious training must be acknowledged.

2. It is reported that a distinguished writer, lately deceased, on being asked when education should begin, answered, "A hundred years before the child is born." Such is the late Dr. Holmes' emphatic testimony to the importance of heredity. It is so well known that we need only state it. Few of us have not met with the doctrine of heredity as an excuse for many weaknesses and objectionable habits of individuals who cross our path. Not so often, perhaps, we find the Christian graces attributed to the same cause.

One manifest result of organized society is the accumulation of property so that each generation begins where the other left off. Like the Israelites on entering Canaan, the new generation possesses great and goodly cities which they builded not, and houses full of all good things which they filled not, and wells digged which they digged not, vineyards and olive trees which they planted not. In like manner each generation inherits physical, intellectual and moral, and we add, spiritual traits which are the result of the lives, labors and devotions of its fathers. On this point we are indebted largely to modern research which has demonstrated that while man has natural

instincts like the brutes, a large share of those he now possesses are the result of education. Such are those which constitute the difference between the savage and the civilized man. A living writer points out that "those characteristics which constitute the difference between the men and women of modern Christian communities and the men and women of ancient heathen civilization, have been acquired under the guiding and controlling influence of Christianity. They began in voluntary acts, performed from choice and conviction, and most often, not without self-denial, sacrifice and danger. These acts are repeated by persevering effort until they become fixed habits, and they are transmitted by the law of heredity to their offspring. In this way the virtues of those early believers have become so much a matter of habit and of course with us, that we forget that men and women have not always been such as we now see them, or that we are indebted to what Christianity has done for us, for this beneficent change. Virtues which were then scarcely so much as thought of, which people were neither expected to have nor respected for having, have now come into vogue and are regarded as indispensible to respectability in any social community."* The same author reminds us that Galton, in his work on Hereditary Genius, contends that from this point of view the institutions of celibracy and monasticism during the Middle Ages were a great disadvantage to modern Europe. They withdrew the

* W. D. Wilson, D. D. Foundations of Religious Belief.

most intellectual, the most gentle, and the most refined of both sexes, as clergy, monks and nuns, from the ordinary sphere of life and parentage, so that the race was propagated by the coarsest, least intellectual, and the most animal part of the population.

In this paper it is assumed that the law of Heredity is accepted as governing the transmission of tendencies, at least, to children, and that this enhances the strength of all educational influences that fall in with with these tendencies, whether for evil or for good.

2. Children come into the world by no volition of their own, and are the most helpless of earthly creatures. They are dependent upon others for shelter, for food, and for a thousand attentions necessary to their existence. Never in all after life, are weakness and want so great; and they call for constant and intelligent care such as only experience can give, while the children themselves are unable to make their wants known or even to construe them as wants. The food which shall nourish them, the objects which shall first and lastingly impress their senses, the early thought which shall awaken their intelligence, the actions which they shall instinctively imitate are all under the control and direction of some other person. There is still, so to speak, an organic connection between parent and child. The child is still enveloped in the personality of the mother, and is the most precious part of her own being, from which, only long after, is he separated. He learns to live under the smile of love, and he shrivels under the frown of anger ; but

he cannot choose to hear or see other than what is offered him. When he begins to understand, he must hear such words as others utter, and accept such sentiments as are poured into his soul. He must go to the teachers selected by his parents, study the books given him, associate with the company in which he is placed, be pressed and shaped and formed, in language and manners, in the mould selected by the parents.

The Creator might have sent people into the world in the full possession of their powers without these limitations. The only example which we have of this is in Adam, and it is a most discouraging one. He might have created them an *order* of beings instead of a race, and caused each one to stand or fall in his own individuality without the power of good and evil over others, which is the awful birthright of every child, and the awful responsibility of every parent. Nay, further, He might have given instant maturity to every child at birth. That He did not do so implies a purpose to be accomplished For reasons satisfactory to Himself, the Creator provided that people should be born young and helpless, and be placed in the charge and under the control of those who had lived, and learned by observation, experience and training what is right and good, and what is wrong and evil. They are, as we have seen, absolutely at the disposition of others. It is idle, under these circumstances, to claim exemption from responsibility for the religious bent of the child. There must be religious training, or life is dwarfed and impoverished at the outset.

One great department of thought and sentiment will be left unawakened; and neglect in this regard, while the other faculties are exercised, puts the child, on the best construction of the case, at a disadvantage all the days of his life. A wise mother knows that children imbibe tastes, habits, and even principles for life from those with whom they are associated, even in infancy; and reserve in one direction is just as certain of life-long effect as positive teaching in another direction.

Now Memory is continuous. The memories of children will be filled with knowledge of some kind—why should that which will make them wise unto Salvation be excluded? Memory will go with them as they advance in years. It will recall with reverence the religious teachings of early years. In life's darkest hours they will be a safeguard and solace, and in age a ground of hope when consciousness of other things tends to cast them down. There is wisdom in the Eastern legend which relates that Solomon, tormented for the wickedness of his mature years, yet had a promise that "his heart consumed with flames" should in time be relieved of its anguish because of the piety of his youth. The holy memories of early years often come in to preserve from despair those who have fallen; and many a soul launched suddenly on the dark and mysterious ocean in which the path of life terminates, instinctively lays hold of the memories of home, of Sunday School and Church Festival, as a raft of safety on the troubled waters.

The Godly Nurture of the child is provided for and guarantees are given for his proper rearing, in this fact of his helplessness and his entire surrender into the hands of those who are under the most powerful motives to see that what he needs is given him. The helplessness is met by a mother's love, which is the strongest affection known to the human race. The instinctive identification of the mother with her child puts at the child's service the quick instincts, the developed intelligence, the trained faculties and the matured experience which his helplessness requires. Maternal love seeks for the child everything that is best for him. The mother sees here an opportunity for the cultivation of virtues and graces which she confesses she has failed to acquire. She knows the great possibilities of human life as well as its failures. With heart swelling in gratitude to God for His unspeakable mercies, she would naturally fill the young mind with beautiful and holy thoughts of heaven, and of God.

Again, while the power which provides for the child's wants is accompanied by the disposition and intense longing to do what is best for him, the child is the incarnation of receptivity. He eagerly reaches out for that which will expand and develop his being, and fill its capacity. He is endowed with a spirit of imitation, and instinctively repeats what is done by others. The tricks and tone of voice of the parent will come to the surface in after life. He will implicitly believe the most improbable statements if

made by some one whom he trusts. There is a readiness to accept them without any other proof than the mere statement. "No age," says Bushnell, "offers itself to God's truth and love and to the quickening spirit whence all good proceeds, with so much ductile feeling, and susceptibilities so tender. The child is under power and authority, too, for that very purpose it would seem, of having the otherwise abstract principles of all duty, impersonated and made visible, and thus brought home to his practical embrace; so that learning to obey his parents in the Lord because it is right, he may thus receive, before he can receive it intellectually, the principle of piety and obedience."

And there is another aspect of our subject about which a word ought to be said. Everything in life receives a color or construction from the mind which apprehends it. The same events will appeal to different minds in different ways. If the mind can be permanently colored (and it seems to follow from what has been said that it is colored,) by the influence of early years, it is imperative that a child learn to see in all things the presence and power and love of God. This is the source of contented submission in all life's sorrows and vicissitudes. The parent can determine in large degree the happiness or unhappiness of the child's future by imbuing his mind with Christian faith at a time when it is plastic and ready to receive its bent from those to whom God has said: "Take this child and nurse it for Me, and I will give thee thy wages."

If, now, the case has been stated correctly, it follows that every precaution has been taken that the child may be brought up "in the nurture and admonition of the Lord." To neglect the opportunity of instilling holy thoughts and good desires, to refuse to exercise parental authority in regard to religious teaching and observances does not secure the child's independence. That is out of one's power. He *is dependent*, purposely made so. He would naturally plunge into evil by his own experiment from the simple impulse of curiosity, or the instinct of knowledge. He is made dependent for the sake of security from evil, and to give him a moral and spiritual bias before physical maturity, with its strong passions, is attained.

The facts of natural life have been set forth at much greater length than was intended; but they seem to establish a sufficient foundation for all the claims of Christian people as to the propriety, right and duty of religious teaching. We pass to the special provisions made by our Lord in Holy Baptism for directing and strengthening the forces already brought into operation for the training of the child.

3. By the establishment of a spiritual discipline, the law of heredity and the impulse of maternal love have a chance to do their appropriate work.

The Church with its teachings and holy offices has been established as the instrumentality for the nurture of the Divine life in the child. Its influence and power continue after the age of independence is passed, and it surrounds a man with safeguards and

strengthens him in his spiritual nature as long as life lasts. Into this spiritual family he is born, or reborn in Holy Baptism. As by his birth the child is placed in new relations to its parents and to the world, so by being born into the Church by Baptism he is placed in new relations to God through the instituted channels of grace. "It is the Spirit that giveth life" in the beginning, and it is by the operation of the Spirit that the true life is developed from the germ in the natural life, into maturity. The fruits of the Spirit as enumerated by St. Paul are especially exhibited in childhood. We recognize the force as well as the beauty of our Lord's declaration, that "of such is the kingdom of heaven." The ordinances of religion involve influences of the most lasting character. The person who uses them is under a course of training, by which his nature is purified of its corruptions and carried on to perfection. In the life of the family, every thing depends upon the kind of influence and the objects with which the child is surrounded, as to what language it shall use, what manners it shall have, what temper it shall cultivate. By incorporating him into the Church, he is placed where all good received into his heart in other relations will be strengthened and made a sure possession; and the especial graces of the Spirit, which appertain to a never-ending life, will be implanted and increase. And methinks this is no small thing, that the child should grow up in the knowledge that he is of a nature so exalted that it is capable of union with the Divine Nature; and that the Son of

God has verily taken this nature upon himself. *Noblesse oblige*, men say, and it is a most powerful motive in a man's soul to truth, honor, valor and generosity. But how insignificant in comparison with the consciousness that he is a "son of God" is all thought of earthly rank, and wealth and honor, to which this sentiment ordinarily appeals !

It is not a baseless assumption that the child, too young to choose for himself, should, by his parents who have him as it were in their own lives, be given the advantages which have wrought in them that faith and character which they know belong the children of God. If they should provide for their child's bodily and intellectual wants, things which they know and believe to be for his welfare, they cannot, without failing in their highest duty, neglect to place him under those influences by which he is to be brought up in "the nurture and admonition of the Lord." By and by the parent's guidance will give way to the voluntary choice of the child, or the parents may die when he is yet young; the life of the family will cease ; its members be scattered ; but the Church survives fathers and mothers and families, and protects with its sheltering arms, instructs by its teachings, and strengthens by its sacraments, those who, though grown to manhood in the world, are yet children of God. What is taught in early years in the Family continues, and is the permanent factor in education in the

Larger Family of the Church, into which the child is incorporated by Holy Baptism.

4. It is of the utmost importance that during that period of life when parental authority relaxes its vigilance, because the child must be separated more and more from the fireside and act as a free, moral agent, that the principles of Christian life which have been instilled into his mind should be made his own by a continuance of the same influence in the society into which he is introduced. This is generally acknowledged. Provision for religious instruction and religious services is widely advertised by schools which appeal to parental solicitude. I know of no school which ventures to recommend itself to the great public by repudiating all professions of a religious character. On the contrary, it is sometimes found that parents who are openly indifferent to religion will carefully select for their children some school in which religion is made prominent.

Our individuality is never a simple thing. The atmosphere which we breathe, and the opinions of those around us largely determine our dispositions. If a child finds in the new world of school the elements of the home life which is dear to him, he takes them to his heart with avidity, and thus makes his own, by voluntary choice, the faith and love for which he was prepared by causes operating upon him before he could act for himself. It should be further remembered that we are never, all our life long, beyond the reach of laws which affect our character. In the Family,

the Church, the School, the State, there is a spirit which either favors or opposes religion, and all men are more or less subject to it. If the spirit of the Family and the Church are on one side, and the spirit of the School on the other, then it is odds but that the School will awaken in the young mind, just beginning to act for itself, a desire for emancipation from restraints, and for the enjoyment of a coveted freedom. Instead of a continuous and harmonious development on the line of Family and Church life there will be a divergence when what was made much of in earlier years is discredited, by being made little of when life with its allurements and temptations opens out before him. If a boy find in College an indifference to religion, or if it seem to be tolerated only as a concession to weakness, he soon comes to consider it as an assertion of manhood to disregard it altogether. If he find it relegated to an inferior position, if religious studies and religious services are indulgently excused while the secular exercises are sternly exacted, is it strange that he should learn to put upon the same level as the authorities over him, the teachings of Home and the Church? I beg to suggest as worthy of serious consideration whether the college days of a boy, when the intellect is most active and greedy, and the avenues of knowledge are all opening out before him, when the temptation which assailed our Lord when He was a young man approaches with its allurements, and good and evil daily struggle for the mastery, when character is forming and settling—

whether these are not the days when God's word and will, His love and His promises should be exalted by services, and sacraments, and daily prayer? By these things we co-operate with the Holy Spirit of God, which exists with the natural life and struggles with it for the gradual subjection and ultimate destruction of one or the other.

This Church of ours with its conservative character, its Catholic faith, its educational methods which have accomplished so much in the past, has no mean or insignificant part to play in this country, if she will offer her well-rounded system of Christian Education and Culture, amid the wreck and chaos of old educational systems and methods.

5. Up to this point we have considered the case of only that small part of our youth who are in circumstances to enjoy such educational advantages as their parents may elect. With the overwhelming number of children this is not the case. They cannot have the entrée to the noble boarding schools which are increasing daily in number and influence. They can be spared only to attend the public schools for a few years before they enter upon the work of the office or the factory. These public schools do not, and do not pretend to give religious instruction and they are, therefore, regarded with by disfavor many devout and godly people. It is alleged that to sharpen the intellect without cultivating the moral nature is to do injury rather than good to the individual and to the community. To make men keen-witted without sub-

jecting them to corresponding moral restraint is to prepare a danger for the future. Individuals become more adroit and skillful in bad practices, or firebrands, for example, in the confusion attendant upon the re-adjustment of our industrial system. On the other hand, in view of the prodigious power of a religious education of a certain kind upon an individual, the great majority of citizens refuse to permit the introduction of religious teaching into the Common School. The moral training involved in school discipline is deemed all that it is wise to attempt. I state the case weakly and inadequately, I am aware, but my aim is simply to recall the fact.

In this state of affairs the question is often asked, What are we to do for the children in a religious way? Now let me say, my friends, that I am thankful that we have our common schools; I am thankful that their business is instruction rather than education; I am glad that they do not meddle with the sacred right and prerogative of the Family and the Church. I am glad that they afford no excuse to the one or the other to neglect the duty and privilege of training young people in the knowledge and love of God. Both the Church and the Family are divine institutions appointed for this very thing, while the common schools are established by the State as an instrumentality for training young people to discharge the duties of citizenship. The Divine Command which bids us give to Caesar the things which are Caesar's, tells us also to render unto God the things which are God's.

Where parents delegate their power to persons chosen by them to discharge the duties of religious training in connection with secular training, under the authority of the Church, as in our choice schools, they are discharging their Christian duty towards their children in a way which brings together the three instrumentalities of religious nurture very effectively, and, perhaps, most profitably. But no common school could do this. The parents cannot select the teachers. The number of children assembled for a specific purpose is too great for effectual religious education, which is very much of a personal thing. It cannot be done by wholesale—still less by an authority not recognized as religious, and the State cannot confer religious authority. While there are no better, as there are no more useful or honorable people than the great body of public school teachers in this country, they cannot fill the position of Parent, or Minister of Religion, by virtue of any commissions given them by the State.

I believe it would be a most deplorable thing to teach people to look to the common schools for Christian nurture. In the Faribault plan this was not proposed, but an accredited and recognized religious teacher was to be introduced into the common school, at certain times. And let us be thankful that even this has failed. When people have learned to depend upon the public schools for religious as well as secular instruction, the result is most disastrous when, in the swift revolutions to which states are liable, the control

passes into other hands. If the Family and the Church have surrendered their power to others, or gone into partnership with them, they cannot easily recover control. They have taught people to look elsewhere for education in religious matters, and when it ceases to be given there, the Divine authority has been so discredited that it takes long to recover it. On this point I find an instructive editorial in the "Church Standard" of July 28, 1894. It is entitled "An Ethical Experiment." It grew out of the fact that by the union of Church and State in France the Church was accustomed to do its educational duty to children through the instrumentality of the State schools, thus absorbing them into the church. The Family also had been largely relieved of the responsibility of caring for the child's religious training at home. By the revolution of 1870, the Government of France fell into the hands of men of Atheistical tendencies, and the Church could no longer control the work of education. It found itself helpless. Its own independent system having been abandoned, on the expectation of using the schools established and maintained by the State, it was not ready for the work now devolving upon it. The result was a striking illustration of the necessity of religious training on the one hand, and of the imprudence, to call it by no harsher name, of depending on any secular arm to do the work of God.

The editorial is as follows: "It is maintained by secularists and agnostics that morals have no connection with religious belief. Their favorite argument

is the argument of experience. They point to men of unquestionably pure and noble character who have had the misfortune to lose religious faith, and conclude from such instances that the loss of faith does not and cannot injuriously affect conduct or character. The fallacy is obvious enough. These men, even when they think they have ceased to be Christians, are in fact products of Christianity. They inherit Christian culture. They have been educated in a Christian atmosphere. They are saturated with Christian prepossessions. As a man who becomes blind, is still a man, it may be said that these persons, even in the darkness of unbelief are still, ethically speaking, Christians.

"The only experiment which could adequately settle the question at issue would be to take young children and educate them in the principles of atheism. That experiment has unhappily been made on a large scale. Since the fall of the Third Empire, leading French statesmen have sought to impress upon the youth of France an atheistical education. Religion has been banished from the schools. The very name of God has been erased from their text-books. In an immense majority of cases it is to be feared that the French home has been as godless as the school; and, if statistics are to be trusted, the number of Frenchmen—and, consequently, of French fathers—who conform even externally to the requirements of any kind of religion, is almost incredibly small. Practically speaking, therefore, the youth of France have been brought up for twenty years past in accordance with the views of secularists and atheists.

"Now, it is a singular fact that while the number of criminals has not greatly increased in France, the great majority are boys of twenty years old or less, and it is said by men who are intimately acquainted

with the criminal classes that 'the most daring, hardened and sanguinary criminals with whom French justice has had to deal of late, have been with few exceptions mere youths!' M. Guillot, a magistrate of large experience, who has been connected with many famous trials, declares 'that although statistics show no general increase, the contingent of young criminals is growing more and more numerous, and that youthful miscreants were never so remarkable as now for cynicism and ferocity.' 'I had supposed,' he says, 'that during my long career as Juge d' Instruction, I had seen the lowest depths of human corruption; but it is only since I have had to do especially with young criminals that I have become acquainted with it.' M. Guillot does not hesitate to declare that the withdrawal of religious influence from the instruction imposed upon the children of the people has had much to do with the production of these juvenile criminals. Many of them, he says, are completely debauched at the age of thirteen; and when they are brought before the Judge they appear to be perfectly reckless. They do not even to pretend to shed a tear, and they appear to be perplexed and astonished when they are asked to account for their evil conduct. The conviction forced upon M. Guillot by his own practical and painful observations is that to deprive children of religion is to rob them not only of the religious idea, but of all ideas, and is followed by the loss of all sense of duty.

"That is what Christians believe; and now that the Christian belief has been so sadly verified in a crucial experiment, it might be hoped that secularist theories would be somewhat modified. But will they? We suspect not. There is, therefore, only so much the more need that Christians should require the secular education of the schools to be fully supplemented

with religious training at the Church and in the Home."

The editorial dwells upon one aspect of the question in presenting the need of Religious Instruction; but it suggests another, that such instruction should be quite independent of the State. As the writer says, we must look for Christian nurture to the Church and the Home. These two are permanent in their form, in constituent elements and the spirit which controls them. As Dr. Dyke says in his lectures on Sociology, "the Home lies at the center of social reform. As it is one of the chief sufferers when things go wrong, it is also one of the chief remedial agencies, because its effects are felt at the fountain head." The Family should co-operate with the School and the Church, rather than let these absorb the functions of the Family. The early training in the home is all important and should continue. "It would be well for parents to keep well informed about the work in the common schools so that they could supplement their efforts." It would be well for the parents to be well informed of the work of the Church, especially in the Sunday School, that they may supplement and strengthen it.

Not to weary you further, I venture to suggest that to the two Divine Institutions of the Family and the Church, we must look for the impartation of the knowledge that maketh wise unto Salvation, and for the nurture which will, as in the case of the child of Nazareth, make men perfect before God.

IMMORTALITY.

SOME ASPECTS OF THE ARGUMENT FOR IMMORTALITY OF MAN.

BY

REV. CHARLES JAMES WOOD.

"The ordinary preception of sensible things or matters of fact involves the determination of a sensible process, which is in time by an agency that is not in time."

T. H. Green, PROLEGOMENA TO ETHICS.

Man is not by any means convinced as yet of his immortality. All the great religions have in concert, more or less positively, affirmed it to him; but no safe logic proves it, and no entirely accepted voice from some farther world proclaims it.

Sir Edwin Arnold, DEATH,—AND AFTERWARDS.

" 'Where are the dead people? Why don't they come back?'

'They live with God,' answered Margaret.

'But God is everywhere,' says Johanna. And so do you. If God can live with me and with my dead people, isn't it unkind of Him to live with both of us apart?'

'Hush, hush, Elias. No. He knows it is better for you to live here now, and He will bring you to them afterwards.'

'And does Tonnerre [the dog] live with God too?' "

Maarten Martens, GOD'S FOOL.

LECTURE V.

REV. CHARLES JAMES WOOD.

IMMORTALITY.

It will not be possible for me to cover all the ground connoted by the title of my lecture. I shall, therefore, attempt to avoid the more beaten paths of the argument, and to pursue some of the less frequented ways. There are certain aspects of the argument for the Immortality of man which deserve our attention even at the expense of a complete, symmetrical and well-balanced plea. I trust that you prefer me to lead your thoughts along these by-paths rather than in fields you know as well as I.

This is not a sermon or a theological brief, but an inquiry. The question is too serious to trifle with. It ought to be settled, if possible, for our satisfaction upon some solid basis. Men are not going to believe in immortality because Bible or Church says so, for that is a begging of the question. The Bible does not teach absolute and universal immortality of the soul, with any certain voice. It is clear that some of the writers of the sacred books of the Hebrews believed in a continued existence of man after physical

death.[1] Some did not.[2] It does not seem probable that the Hebrews were unaware of the prevalent opinion of neighboring races in absolute immortality. The relations of the inhabitants of Canaan with Egyptian and Assyrians could not have left them ignorant of that cardinal doctrine of the religions of the Nile and Euphrates valleys. We find a form of the idea of immortality prevalent in the Priest's Codex of the Hexateuch. Also, the Semitic languages contain vestiges of this doctrine, even in the roots of words. We cannot therefore accept the statement that the Hebrews had no concept of immortality unless very late in their tribal existence. It is possible for us to suppose that the mission of the Hebrew nation to form a righteous commonwealth was deemed to be attainable best by avoiding all other-worldliness, and by fixing the attention of the people upon this life. The example of other religions had been a warning to Judaism not to emphasize the life after

1. Eg. Gen. III. 22. V. 24. VI. 3. II. Sam. XII. 23. II. Kings, II. 1-11. Ps. XVI. and XVII. 15. Is. XXVI. 19. Dan. XII. 2. (Prov. XI. 4-7-19-28. XII. 28, perhaps.) The universal myth of a tree of life implies general belief that the cause of immortality resides outside humanity, not inside. The Soma of Hinduism, and the Ambrosia of the Greeks were the food of immortality. The Egyptians, Mexicans and Persians as well as the Assyrians had each their tree of life, symbolical of the same idea, that immortality is to be acquired.

(2) Piepenbring, Theology of the Old Testament, 263, ff. Smend, *Lehrbuch der A. T. Religionsgeschicbthe,* §27. Schultz, Old Testament Theology, II-328.

death and *postmortem* rewards and punishments. The Hebrew system had its fault in materializing religion, but, after all, its main object was attained. And, while the word, immortality occurs nowhere in the Hebrew Bible, yet the idea is there, even when denied, as by the author of the book we call Ecclesiastes, and by some of the Psalm writers.[1] Graetz thinks that the belief in immortality was not accepted by the Jews till they had been discouraged by national defeat, captivity and subjection.

It may have been, or it may be, either now or in the future, that there exist races of men who have no concept or idea of immortality. As a matter of fact no such race has been found. The study of comparative religion and myth furnishes singular theories of a future life, but they are affirmative, not negative. Mr. Tylor observes [2] "The theory of the Soul is one principal part of a system of religious philosophy, which unites, in an unbroken line of mental connection, the savage fetish worshiper and the civilized Christian." The idea of immortality is universal. How did it arise?

It is coming to be recognized that feeling, or *sense*, is a fundamental factor of life and thought, that some facts like the mathematical axioms are known to us by feeling and not by reason, at any rate not by syllogism. The universal belief in continued existence of the person is due,

1. eg. Ps. VI. 5. LXXXVIII. 10. CXV. 17.
(2) Primitive Culture, I. 501.

I believe, not to the savage's theory built upon his dreams, [1] but to this innate sense or feeling. Wordsworth touches upon it in his familiar ode, as :

* * * Those obstinate questionings
Of sense and outward things,
Falling from us, vanishings ;
Blank misgivings of a creature
Moving about in worlds not realized,
High instincts before which our mortal nature
Did tremble like a guilty thing surprised.

Robert Browning reminds us of the reality of this sense from which it is impossible to reason ourselves away.

* * * "How can we guard our unbelief,
Make it bear fruit to us ?—the problem here.
Just when we are safest, there's a sunset-touch,
A fancy from a flower-bell, someone's death,
A chorus-ending from Euripides, ———
And that's enough for fifty hopes and fears
As old and new at once as nature's self,
To rap and knock and enter in our soul,
Take hands and dance there, a fantastic ring,
Round the ancient idol, on his base again,
The grand Perhaps !"

(1) King, The Supernatural, Its Origin, Nature and Destiny ; H. Spencer's Sociology, Max Muller's Anthropological Religion.

And even Fitzgerald's pessimistic and sceptical Omar Khayyám is driven to cry out in protest against the assertion of universal mortality.

"Ne'er a peevish boy
Would break the Bowl from which he drank in joy;
And He that with His hand the Vessel made
Will surely not in after Wrath destroy."

It would be easy to multiply quotations from the poets in witness of the validity of the sense of immortality, but I will add only one more which expresses clearly the recognition of this feeling, which is a fact and factor with which we cannot decline to reckon. The lines are from Bayard Taylor.

"So, oft, some moonlight of the mind makes dumb
The stir of outer thought; wide open seems
The gate where through strange sympathies have come
The secret of our dreams;
The source of fine impressions, shooting deep
Below the falling plummet of the sense,
Which strike beyond all Time and backward sweep,
Through all intelligence.

All outward vision yields to that within,
Whereof nor creed nor canon holds the key;
We only feel that we have ever been,
And evermore shall be."

I grant you that this feeling is entirely subjective, but is it for that reason necessarily an illusion or an

hallucination? It belongs to man in his normal state. The universality of the feeling is against the supposition that it arises from morbid conditions. We must therefore recognize this sense as a fact. What shall we do with it? It is fully as valid as the feeling of individual existence; it is as universal as our knowledge of the human race; therefore, it is not scientific to deny its testimony.

Hume's argument against immortality is the strongest in modern times. More recent objectors have added nothing to Hume's arraignment of the theory. In his reasoning there are weak as well as strong points. His fundamental error is in assuming that the soul is only a bundle of perceptions.[1] If this were true, sleep or trance or a faint would amount to non-existence and destroy the identity of the individual. Philosophers may admit such a supposition as that when they sleep they do not exist, but plain people of common sense never will. Again, Hume says that "the Gospel alone brought life and immortality to light." This statement involves a mistranslation of New Testament Greek[2] and a false statement of fact. Man from the earliest years that we can trace in language and in legend and in myth has believed in his own immortality. Again, Hume

1 See Green's acute refutation of this theory, "Prolegomena to Ethics," p 69.ff.

2 II Tim. The word is not ἀθανασία, immortality, but ἀφθαρσία, incorruption. At I Tim. VI. 16 it is written that God *alone* has immortality.

urges that "what is incorruptible must also be ingenerable." Iron is generable, so is the crystal, and both have been generated, probably since mankind. They are incorruptible, at least crystal is. Certain infusoria are generated and at the same time they also are immortal. They may be destroyed but they never die. Likewise, biology teaches us that the basis of physical life, protoplasm or bioplasm, cannot die. The germ plasm of Herr Weismann would be warranted quoting the boast of Shelley's Cloud, "I change but I cannot die." In this instance physical science furnishes an analogy of great force in favor of the immortality of all life.

It is true that this argument goes far. It proves the deathlessness of all living organism, as well as of the human individual, unless we urge that the perpetuity of life is conditioned upon conformity to the environment. Readers of Professor Drummond's "Natural Law in the Spiritual World," are familiar with the data and details of this argument. So, while Hume's negative reasoning is weak, as negative reasoning on this point must from the nature of the case ever prove to be, some of his positive state ments are strong and deserve attention. He is right in asserting that the theory of natural immortality or indestructibility of the human mind is implicitly the atheism of Spinoza.

He is right also in pointing out that the assertion of absolute immortality, when based upon the identity and continuity of perception, implicitly includes per-

haps the plants and beasts, because we cannot say with certainty that they have no mentality, no perception. This, the author of "Where is My Dog," has recently used seriously in the affirmative and, with Pope's poor Indian,

> "Thinks admitted to that equal sky,
> His faithful dog shall bear him company."

Mr. Huxley finds difficulty in understanding how the soul, a pure immaterial body, could act and be acted upon by the material body. But Mr. Huxley mistakes in assuming that the two are of different nature. In point of fact we do not know what in its last analysis matter will prove to be, whether whirling vortices of force, out-put of will, or atoms hard like grains of sand and mechanically indivisible. In light of modern investigation the latter theory appears untenable. When you, with all your hopes and fears, with all your thoughts and will, with all your loves and ambitions, your dreams and character, stand in some museum or laboratory looking down upon a specimen-case containing the elementary substances, salts, gases, acids, water and flint, etc., that, when combined, would make up your living, palpitating body, can you deny the possibility of a resurrection into a higher life? What then is the curious central force which combines these elements into an organism so wonderfully different from its constituents? Whence came the force? Whither does it go? To say that it ceases to exist when these elements sepa-

rate, is to make an assumption without the support of inference and analogy. Against such a supposition the doctrine of the indestructibility and conservation of energy must protest, upon grounds purely scientific. For the force which makes a living organism and abides therein is not, scientifically considered, a result but a cause. It is a peculiar force which science cannot create by combination nor can it analyze. Therefore, science cannot show that this force may be transformed into some other form of force. Physical phenomena disprove its quantitive and qualitive coordination with the material organisms. It is a well-known fact that the material part of the human body is in a state of continual flux, so that in the case of a person who has lived seventy years the molecules have changed several times. But the man remains the same individual. What is it that persists and predominates these changes? What is it which remains entire and the same amidst this ceaseless process of dissolution? The answer is obvious. And if the soul persists and survives this continual dissolution, why should it not survive the final dissolution?

While the argument that I am about to state may not appeal to the average mind, yet it has seemed to me worthy of your consideration and reflection. The principle of human mentality works upon the conditions of space and time yet is not conditioned by them. Who can measure or weigh a thought or the soul that thinks? How describe the quantity of mentality?

Similarly, the experiences of dreams and ecstacies show how little the time element controls or conditions the soul.[1] We appreciate Kant's words, "Time passes but in it passes all that is changeable." Now, if this be true, we get a glimpse at eternity in the soul. Perhaps the Hebrew writer meant this when he said of the Creator, "He set Eternity in their [men's] hearts."[2] I hardly need point out the conclusion. If eternity be in the substance of man's soul, then time, change, and decay have no place there. "Alles Vergänliche Ist nur ein Gleichnis."

I admit that this argument is metaphysical, yet it is none the less founded upon a fact in the sphere of mentality, (i. e., the soul,) with which we are forced to reckon, and it signifies somewhat to the most rigid empiricist.

Other metaphysical arguments starting from the simplicity, the continuity and the identity of the soul, I shall for the present pass by.[3] They are bewildering and they do not absolutely prove. Yet out of all the controversy of centuries this has come forth as a plain, positive result,—there is in the constitution of man a *something* which is the substantial and permanent condition of existence, the foundation of identity, of sensation, of perception of the phenomena which we call "world." The phenomena shift and change, phantasmagoria of the

1 Du Prel, Philosophy of Mysticism.

2 Eccl. III-11.

3 See page 113 below.

unknown. The one thing we know abides. [1] "Our belief in the soul's unity rests not only in our appearing to ourselves such a unity, but on our being able to appear to ourselves at all." Now, although this be settled, yet it does not prove absolute immortality, because it carries with it no assurance that the soul now existent will *always* exist. Immortality means endless existence.

The inference from the principle of survival in nature is that what is fitted to survive will continue its existence. So the souls fitted to live will live, those not in conformity with the environment perish; though perhaps not often instantaneously. For a living creature placed in an air-tight room inevitably suffocates if only gradually. This analogy, if true, is far reaching in its result as we shall see later.

If you believe that there is a God, the moral Governor of the universe, it is difficult to reconcile that belief with the supposition that no human being survives death. For as it is awful to contemplate the endless existence of souls in a universe empty of the Father of spirits, so is it ethically unreasonable to contemplate the solitariness of God when all souls have died out. Such a *denoument* would reduce the universe to an Aristophanic irony, a diabolical farce. Even Kant admits this, as every theist is forced to do.

Is continued existence of the conscious individual man after death an ascertained fact? The universal

1 Lotze, Microcosmus.

consensus of mankind to the faith in continued existence of man furnishes a powerful argument, which throws the burden of proof upon the denier, but it does not prove with scientific certainty, i. e., according to the method of physical science. This proof the spiritists and spiritualistic mediums boast that they give. Their claim to be heard is that they alone can convince the world of immortality. Some of them confront us with the awful prospect of an immortality without God.[1] Is the evidence of the spiritists trustworthy and adequate? The Seibert Commission pronounced the whole mass of spirit phenomena that they examined to be composed of illusion, hallucination and fraud.[2] The prestidigitators assert that they can produce any of the manifestations afforded by spiritualistic mediums, or in seances. The late W. Irving Bishop, who repudiated any connection and compact with spirits or ghosts, caused more striking phenomena than those offered by spiritualistic mediums. The theosophists also deny the common theories of spiritualism, and claim to produce the same manifestations of astral bodies and demons.[3] Consequently all this sort of proof fails. But let us look a little in this direction. The Society for Psychcial Research, which contains the foremost psychologists in England, has been long engaged in

1 F. P. Cobbe, Essays, deals with this proposition as incredible.

2 Report of Seibert Commission. University of Penna.

3 Occult World, A. P. Sinnett. Isis Unveiled, H. P. Blavatsky, I. 69. 345. A Modern Priestess of Isis. Solovyoff.

the rigid examination of this question of continued existence as proven by apparitions or phantasms of the dead. While the laws of psychic phenomena are still largely unknown, the investigations conducted by Professor Sidgwick's committee have yielded some conclusions of permanent worth.[1] The special purpose of this committee was to determine the value of the testimony given by apparitions of the dead to the fact of existence of man continued after death. All allowance was made for subjective error, for hallucination, fraud, illusion and the like. A considerable residuum of undeniable evidence remained. Was this due to chance ? The question still remains open. We must calculate the probabilities according to the mathematical law. Such calculation shows that an appearance of a phantom of a dead person by chance is one in 19,000, i. e., it should be 19,000 to 1 that there is no causal connection between the death or dead person and the phantasm, but as a fact the ratio of such undeniable occurrences is about 19,000, to 440 i. e., 40 to 1.[2]

This furnishes a presumptive argument in favor of continued existence. Even if we suppose the cause of these apparitions to be due to telepathy of the deceased and not an actual presence of the ghost, the state of the case remains the same.

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1 Proceedings Soc. Psych. Research 26. X. 25.

2 Apparition and Thought Transferrence, Frank Podmore P. 225.

Telepathy or the transferrence of thought without media of sensible material, I believe to be regarded as an established fact.[1] This fact, together with the curious phenomena of subconsciousness investigated by M. Alfred Binet, of Paris, demonstrate an operation of human intelligence which is beyond the known limitations of the brain and nervous system of the human body.[2] These phenomena afford a presumptive refutation of the theory that the intelligence ceases when the brain stops working, as Edgar A. Poe illustrated to the extreme in his horrid tale, "The Facts in the Case of M. Valdemar." However, we have no other theory to explain the phenomena of telepathy, double consciousness, and similar psychic phenomena, save that of the dual nature of man, soul and body. As scientific thinkers we are driven to accept this hypothesis, and the hypothesis assumes the form which forbids us to doubt the possibility if not probability of the soul's continued life. No scientific law or statement can be absolutely proven as a fact, only there can be an enormous probability in its favor, as for example the law of gravity. The same difficulty, namely of seeing how these can be influence across distance, across void, *Wirkung in Ferne*, stands as much in the way of our believing in gravity as in telepathy. The theory of the soul's continued existence has in its favor this enormous amount of probability. The highest developed scientific

1 Id.

2 The Double Consciousness, Alfred Binet.

thought does not now deny immortality in a sense. On the contrary, it asserts, "the continuance of mentality," but not of individual mentality. This, when sung by George Eliot in her famous verse about corporate immortality, and coldly stated by Wundt[1] in terms of physiological psychology, amounts to nothing more than an abstraction, unless it be a restatement of the pantheistic theory of Sakyamuni, Spinoza and Schopenhauer. But philosophically considered this pantheistic mentality is a dream, as Von Hartman has demonstrated. The Absolute must philosophically considered be unconscious. Thus physiological psychology affords us no assistance, it completes the circle of self-negation, and the wearied intellect takes up the burden of the poet,—

"The day is dark and the night
To him that would search their heart ;
No lips of cloud that will part
Nor morning song in the light :
Only gazing alone,
To him wild shadows are shown,
Deep under deep unknown
And height above unknown height.

Still we say as we go,—
'Strange to think by the way,
Whatever there is to know,
That we shall know one day.' "

1 Human and Animal Psychology. W. Wundt. p. 438.

It already appears that the point of contest for the future is the term, *personality*. At that point theology, metaphysics, and psychology must meet to settle their differences and come to an understanding. For the serious, sincere sceptics of the day profess a faith in God and immortality, but not in a personal God nor in a personal immortality. I accept the following definition of personality : "The quality in a subject of being consciously an object to itself." Now, while it might well be possible, as Professor Knight[1] suggests, that there might be a higher mode of existence than the personal, yet that mode is not really conceivable by common sense, and it seems to me unscientific to entertain the conjecture as a working hypothesis. On the other hand, if this definition be true, it follows that the infinite may be the most truly personal, because he requires no non-ego to become conscious. If we proceed a step farther in our logic and posit that He is infinite, because entirely holy, that it will follow that as man progresses in righteousness his personality becomes more fixed and his immortality more probable. God is immortal because he is holy. Man is immortal after the likeness of God. According to this view it is character and not substance which is the ground of immortality. This principle answers Hume's objection and corresponds to our Saviour's doctrine of Eternal Life. It also gives us a glimpse of whatever truth there may

1 Aspects of Theism. p. 200.

be lurking beneath the oriental theory of Metempsychosis.

My own conclusions about the teachings of Jesus touching this matter of immortality have been fully set forth elsewhere,[1] and I need not repeat them at this place. Jesus the Christ did not mention immortality[2] but his doctrine was of *Eternal Life*. "Eternal" signifies quality before it does quantity. It is a perfect life before it is an endless existence. This is the teaching of Jesus. New Testament theology is concerned with eternal life and the resurrection. Theories of facultative or of conditional immortality put this in other terms than those Jesus used. Yet because conditional immortality is destined to be the dominant doctrine of the theology of the newer day, I think that I ought to present its claims in a manner as unbiased as I am able.

The most complete and comprehensive statement of theory will be found in a work by Dr. E. Petavel-Oliff, of the Genevan School, entitled "Le Problème de l'Immortalité."[3]

The Reverend Edward White, of England, and the Reverend Charles A. Oliphant, of Massachusetts, have both written upon the subject, but not with the

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1 Survivals in Christianity, chap. VI.

2 Except in connection with resurrection He said, St. Luke XX-35, that those who are worthy to attain resurrection die no more.

3 This work has been translated into English by Mr. Frederick A. Freer.

skill and learning of the Swiss theologian. The thesis of Dr. Petavel's work is this : "Man, who is heir presumptive of immortality, will not ascend the throne without fulfilling the conditions, entering into communion with Jesus Christ and walking in His footsteps."(1)

The objections to this theory of conditional immortality will readily enough occur to you as I proceed, but after all has been allowed there remains a balance in favor of the plaintiff, and therefore it seems worthy of a careful consideration and an extended statement.

In the theologies of Christianity there are three rival theories about the fate of the soul after the death of the body "of this flesh."

First, there is the traditional dogma of universal and essential immortality of human beings, with endless individual conscious existence in either bliss or torment.

Second, there is the theory of universalism, including the two varieties of the notion, future probation and restoration. The medieval doctrine of purgatory, borrowed from natural religion, seems to have been accepted as a method of mediating between the first and second theories.

Then, there is conditionalism, theosophic, facultative, scientific, and Christian, all four differing from one another in their explanation of the conditions upon which immortality is to

1 II. 215.

be enjoyed. Whatever be the form, whether that of Col. Sinnett, or of Spinoza, or of Prof. Henry Drummond, or of Dr. Petavel-Oliff, in that form of conclusion meet the great intellectual currents of the day, viz : (1) the inquiries of Biblical theology, (2) of rational theology, (3) of post-Kantian philosophy both transcendental and Darwinian, (4) of progressive orthodoxy and applied Christianity.

In traditionary theology confusion has been caused by the use of the word *death* in two theological senses ; (a) cessation of life, (b) separation from God. Death, say the conditionalists, always in the Bible means cessation of life, and not the perpetuation of life, albeit in agony.

The word "salvation" means conservation, preservation of existence. Saviour, Σωτήρ, means life-giver. It is from σαω, allied to ζάω, to live. -ωζω the causative form, means to *make* live. Hence Saviour, -ωτήρ, means literally, he who makes to live. The theory of the natural and indefeasable immortality of man is accused by conditionists of being due to the admixture of Platonism in early Christian theology. As a fact, the idea of natural immortality is older than Plato and wider than Platonism. It belongs to the animistic stage of human culture. When logically analyzed we find that this theory of universal and essential immortality is inseparable from a pantheistic theology.[1] In the intellectual development of the race

1 The reverse of this in Hindu religion, eg., Khandogya Upanished 1-3, is only apparent, not real.

it has consequently negatived or neutralized itself in human religion. For Pantheism in all its forms denies everlasting retribution because it cannot believe that God suffers, nor can it see any real distinction between good and evil. The hell of modern orthodoxy is a survival in Christianity of the pagan Tartarus. In reality no one believes in an endless torment of the majority of men in such a hell We are only light half believers in that casual creed. Serious reflection shows us that such a theory involves an eternal dualism which denies God. Consequently men take refuge in a belief in final restoration or in conditional annihilation. Some may suppose that they still believe in the old Protestant formulas of Heaven and Hell, but their life and actions disprove the pretence.

Christian conditionalism accepts heartily the old theological formula, "man was created *posse non mori*, that he might become *non posse mori*."

"Man is a candidate for immortality. Perpetual life becomes the portion of the man who by faith unites himself to God. The immortalization of man is the purpose of the Divine Incarnation. The life of the obstinately wicked is transitory. Even though prolonged beyond the tomb, it must be finally extinguished." This is Christian conditionalism, not facultative immortality of philosophies.[1] Is it founded

1 That is to say of Spinoza, Locke, Rousseau, W. Humboldt, Quinet, Madame de Stael, Victor Hugo, Browning, Prof. Drummond, Hobbes, Whately, Dodwell, Watts and Tennyson.

on the letter and spirit of the Scriptures and it is according to the analogy of the faith and of nature? Is it true that the soul has no native, necessary, essential, inalienable, and absolute immortality? So profound a thinker as Rothe remarks that "It is no longer maintained that the human soul possesses immortality by virtue of a supposed simplicity of substance." The theory of Christian Conditionalism when stated as it has just been calls for our serious consideration. Is it true? Is it useful? Will the acceptance of it make men better and hasten the coming of the Kingdom? I believe that truth should serve love. Let us turn first to a rational investigation of the theory of Christian Conditionalism.

1. Comparative anatomy and physiology furnish no proofs of an immortal intelligence.[1] There is no qualitative distinction between the mind of man and of other animals. The common notion that the instinct of animals is a special distinctive faculty is not proven true. Science sees in man no exception to the law of death. If evolution be true, the native, unconditional immortality theory is in a dilemma. But in accordance with Romans VIII, 19-24 Conditionalism and Darwinism harmonize. I have already pointed out the difficulties attending the use of analogies drawn from biology. Plato, Bishop Butler and Drummond have relied too much upon this weak kind of argument.

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1 See Ladd, Philosophy of Mind, chapter xi.

The philosophical proofs of absolute immortality are fallacious, says Dr. Petavel. Is he right?

(a) Take the ordinary metaphysical syllogism: The soul is a spiritual substance, a spirit; a spirit is indivisible, i. e., it cannot disorganize, decay or perish; therefore, the soul is immortal. The objection is obvious. Though indissoluble it might perish, as a wind dies away, or a current of force fails and ceases. It will not help the argument to say that the force does not actually cease but changes its form, for where then would be personal identity and individual immortality, which is the only kind of deathlessness that it is worth while to consider.

Again, it has been argued that if it be absolutely endless, the soul had no beginning, and therefore its pre-existence was from eternity. Now, since the eternal is also infinite, the soul would be God or God the soul.[1]

Even were this not logically true, God is able to return to nothingness that which He called out of nothingness. Aquinas and Des Cartes agree upon this. Though the substance of the soul were imperishable, that would not imply exclusively an endless perpetuity of the individual personal consciousness. I have already pointed out how Buddhism and biology perceive this conclusion. Lotze calmly observes[2] "There is no *need* for the soul to be immortal." So upon this side and upon that dialectics un-

1 This is the conclusion of the Vedanta philosophy.
2 Lotze, Microcosmus p. 55.

dermine this hypothesis or so called metaphysical proof of unconditional immortality.

(b) If we turn to the ontological proof of universal and essential immortality of the soul, shall we fare better?

It is urged that to every idea there is a corresponding reality. All men have the idea,—immortality, therefore, all men are immortal. The major premise is false in its implication. At any rate, reality does not involve actual personal preservation. The idea that I have of $1,000,000 does not make me worth $1,000,000. This argument, then, proves only that immortality is generally possible.

(c) The teleological argument for absolute immortality is familiar to us in the fine, strong pages of Butler's Analogy. It argues from design in nature, from the principle of continuity, and from human hope and aspirations. While these arguments, even after the upset given some of them by the theory of evolution, do certainly give firm ground for *belief* in an existence of life continued after the dissolution of the body, they do not *prove* either an endless existence nor an universal immortality, unless we are prepared to admit the endless continuance of the whole earth, because, for aught we can say to the contrary, the universe is filled with life, and the poet who says, "There is no death" quashes Bishop Butler's whole case. However that may be, the change of the grub into the butterfly does not assure unending existence to the butterfly.

(d) The moral proof of immortality rests upon our consciousness of freedom, of responsibility, of retribution and of compensation. Like the teleological argument, this has been accepted by Plato, Socrates and Cicero, by J. S. Mill, Renan and Ulrici, by Bunsen and by Kant, as a sufficient ground for belief in continued existence of the human person. Its requirements do not imply an endless life of all souls, but a potency of endless life. The conclusion of the Conditionalists is that while pure reason gives sufficient ground for belief in a survival of the individual soul after physical death, it does not warrant us in inferring thence an absolute, necessary, essential, endless and universal immortality.

Let us now turn our attention to their Biblical argument for conditional immortality.

So far as lexical interpretation goes, the Septuagint version binds together the Old Testament and the New Testament. This the late Dr. Edwin Hatch brought to our notice. If we know exactly the meaning of a Hebrew word we know exactly the meaning of its corresponding Greek word in the New Testament, for New Testament writers used words in the LXX or Hellenistic sense. *Vice versa*, we can tell precisely the understanding of the Hebrew text used by the LXX, if from any source in the New Testament we can get the exact meaning of the corresponding Greek word.

Now lexical research gives the following grounds for the theory of utter extermination of the wicked. I

select only a few of the words, and it appears to me that both the Hebrew and Greek words used in the Bible to denote the destruction of the wicked mean annihilation or extermination.[1]

The philological argument appeals to students alone. To others it appears like special pleading.

For a broader consideration we ask, what is the general trend of the Old Testament teaching? What has Old Testament Theology to say of the immortality of the wicked? Nowhere in the Bible can be found the expression "immortal soul."[2] God said to Adam, "In the day thou eatest thereof thou shalt surely die." Satan was the first to contradict this, suggesting absolute immortality—"Ye shall not surely die." God did not say to Adam, "you shall die in body, but yourself, or soul, will live, to endure endless punishment. The words are, "thou [thyself] shalt certainly die!" Or perhaps more literally, *utterly die* is involved in the Hebrew idiom.

In the Old Testament death means cessation of life, not a continuation.[3] In sheol there is no work

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1 Appendix I.

2 Nevertheless the idea of immortality underlies the Old Testament writings. It is evident from (1) the term used for the abode of disembodied spirits שְׁאוֹל in clear distinction from the grave בּוֹר or קֶבֶר. Gen. XXVIII-5, XLIX-33, L-2-10., (3) (2.) belief in the art of necromancy, raising dead spirits by magic. Lev. XIX-31. XX-6-7. 2 Kings XXIII-26. Is. XIX-3. Zech. XIII-2-5, (3) use of the phrases like "giving up the ghost," "gathered unto his fathers" or "to his people."

3 Gen. XXXVII-35. Job XIV-12.

nor device, nor knowledge.[1] "Those who do evil shall be destroved forever."[2] "He shall perish forever." Out of 23,205 verses in the Old Testament only four are claimed to teach unconditional immortality. In the later books of the Old Testament the idea of a resurrection becomes predominant. Through the Alexandrian synagogue the Platonic heresy of native immortality, we are told, crept into Jewish and Jewish-Christian doctrine, as may be seen in Apocrypha, the Talmud, the Mishna and the Kabbala.

It may be observed in this place that the Old Testament never confuses life with good or happiness, nor death with suffering nor sin.[3] For instance, Moses said "I have set before this day life and good, and death and evil." Upon this Dr. Franz Delitsch says, "There is nothing in all the Bible to imply native immortality."[4]

Let us see if New Testament Theology is consonant with this teaching. The doctrine of the New Testament is that[5] "God only hath immortality" and that, "as the Father hath[6] life in Himself, even so hath He given to the Son to have life in Himself:" And Jesus says,"[7] As the living

1 Eccl. IX-5-10.
2 cf. Ps. XXVII. Job XX. A concordance will give a large number of these expressions.
3 Deut. V-33. XXVIII-22. Ps. XXI-4.
4 Commentary, on Gen. III-22.
5 cf. 2 Thes. I-9. *ὀλεθρος αἰώνιος* signifies annihilation eternal in its effect.
6 St. John. V. 26.
7. St. John VI-57.

Father sent me and I live because of the Father, so he that eateth of me shall live because of me." Jesus teaches immortality as conditioned,[1] "This do and thou shalt live." St. John says of his gospel, "These things were written that ye might have life."[2] The idea is summed up in these words, "He that doeth the will of God abideth forever." "Life eternal," says Reuss, "is nothing more than that which is now simply called life, the adjective merely expressing infinite duration of existence, permanent, imperishable."

In the New Testament life is never confused with holiness. "I am the Bread of life."[3] Bread is a symbol, not of holiness or happiness, but of maintenance of life. In the New Testament parables the wicked are tares or chaff, cast into fire; they are burnt up, annihilated, otherwise stone or metal would not have been used for figure of those who survive forever.

"The wicked are destroyed *both body and soul* in hell."[4] The wicked man utterly destroys, annihilates himself ἑαυτὸν δὲ ἀπολέσας.[5] "God," says author of The Epistle to the Hebrews[6] "is a consuming fire

1. cf. St. Luke XX, 35-36.
2. St. John XX-31.
3. St. John VI-48.
4. St. John V. 25-29. St. Matthew X-28.
5. St. Luke IX-25. cf. XVII-33. ἀπόλλυμι means to *abolish,* to *annihilate* (cf. Matt. V.-29-30): never, to endure pain.
6. Heb. X-29. XII-26.

which shall *devour* (consume) all adversaries." Nothing of them remains. St. John knows nothing of a natural immortality. "God sent his Son that we might live through him."[1] In the Apocalypse only the righteous have access to the tree of life. The wicked rise only to die the second death. The fires of Gehenna *burn up* and destroy utterly the offal. The chaff is destroyed, the fruitless brand is pruned from stock of humanity. Jesus Christ says in effect, few there are that are saved. Universalism corrects this and says, all will be saved or *nearly* all. Olshansen, who is conservative and cautious, says, "The doctrine of the immortality of the soul is not to be found in the Bible nor even its name." To this assents Th. Henri Martin in a work approved by Pius IX. All this makes a strong case for the Conditionalists. Yet there is more to be added for those who would seek out the old paths to walk therein, who desire to know the Catholic faith. The creed is not explicit but the fathers of the church have spoken.[2]

We now pass to consideration of passages asserted as irreconcilable with conditional immortal life.

ST. MATTHEW X-28.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

ST. MARK IX43-48.

And if thy hand offend thee, cut it off; it is better for

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1. I. Ep. St. John. II-17.
1 Appendix II.

thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: It is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Where their worm dieth not, and the fire is not quenched.

I. COR. XV. 16-18

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain: ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

EPHES. II. 1.

And you hath He quickened, who were dead in trespasses and sins:

II THES. 1-7-9.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

REV. XIV-11.

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Now relative to these it may be briefly observed, as to the first text, Dr. Petavel-Oliff insists upon the literal lexical meaning of ἐξαφανίσαι and ἀπολέσαι, i. e., abolish. As to the second text Reuss says fire

that burns and worm that gnaws are symbols of total destruction, "eternal continuance in state of annihilation." (cf. Jer. XVII. 27. Are the palaces still burning?)

Now as to the next passage. Pauline theology teaches either a future re-union of soul and body or disappearance of soul. I Cor. XV-18 ἀπόλωντο.[1]

Bengel says "dead believers would be as if they had never believed." The passage in Ephesians clearly has a proleptic sense. In Thessalonians ἀπὸ προσώπου denotes not separation, but the source of the consuming fire. Lastly, will "death" and "hell," (Rev. XX-13, shows death and hell contain no more souls) suffer agony forever? Then some other interpretation than everlasting, enduring pain must be found. Prof. Bonnet says, "It tells of a destruction without any hope of restoration."

The conclusion of the conditionalist theory is this: Salvation is not eternal felicity alone but conservation. Sin makes eternal life impossible because it brings in more mortality than we can counteract by best endeavors. For this, an expiation is necessary. Expiation is placating the majesty of offended law, it is not merely restoration to previous condition of righteousness. As man by no amount of pain could expiate the offended law, Jesus died and expiated sufficiently. He thus brought life and immortality to light. Now in living after the manner of Jesus we expiate sin (fill up that which remains of the suffer-

1 cf. Bruce, St. Paul's Conception of Christianity.

ing of Christ,) and the satisfaction of Jesus' the death added, conserves our existence, saves us, renders our life unending. But by Baptism and the Eucharist we must enter into vital union with Christ.[1] He that doeth the will of God abideth forever.[2] This could not be said if every one abideth forever. "God shall be all in all," hence evil is temporary. Eternal punishment in the traditionary sense means eternity of evil. This is dualism of the Manichees. It is selfcontradictory and logically atheistic. Dr. Petavel concludes with observing that, "The episode of evil in the history of the world is a dismal parenthesis, which God has permitted in order to provide scope for the exercise of liberty."

This is as full and fair a presentation of the ground work of the theology of conditional immortality as I know how to make. It has its strong points and its weak. I should say it is in some form the coming orthodoxy, and even now the faith of a large number of thoughtful Christians.

I have stated the theory of Christian Conditionalism in pursuance of my plan to touch upon the less beaten paths of the doctrine of immortality. I have put in the strongest way the conditionalists' statement in order to be fair. As it has been stated,

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1 This system, it will be observed, restricts salvation to those who have become aware of the historic Christ, and have accepted his sacraments. This is not Pauline doctrine.

2 I John 11-17.

it seems to lack moral sanction. Perhaps if the teachings of Jesus were more carefully examined this defect might be made good. It may be shown that while the destruction or annihilation of the wicked is the result of their wickedness, that destruction will not be instantaneously coincident with physical death. There will be a resurrection of the unjust as well as of the just. If the analogy be pressed of death ensuing by reason of non-conformity to the environment it will appear that the second death is the torment of a slow decay and disintegration in the world of spirits. This position will, I think, then be consistent with the teachings of Jesus Christ and will satisfy the universal instinct for compensation and justice, while free from the objection of an eternal existence of evil which amounts to dualism and denies implicitly the omnipotence, and even the very eternal existence of God.

I presume that with me you will feel that thus far nothing has been proven, nothing settled touching the immortality of the soul. True! The human intellect can never prove God and immortality because they are the basis of all proof. We do not need to prove them. Man will never be able to divest himself of these two concepts. Men may deny them but Man cannot get rid of them. As the French sceptic pointed out, the very denial is an assertion.

With Kant we are forced to acknowledge this, "That conviction (that there is a God and a future

life) is not a *logical* but a moral certainty : and, as it rests on subjective grounds (of the moral sentiment), I must not even say that *it is* morally certain that there is a God, etc., but that *I* am morally certain, etc. What I really mean is that the belief in a God and in another world is so interwoven with my moral sentiment, that there is a little danger of my being the latter, as there is any fear lest I should be deprived of the former.[1] But rigidly accurate reasoning demonstrates that there is no certitude stronger than what a person knows himself. All other certitudes and knowledge are based upon this. It seems to me more certain than what Mr. Fiske calls "a supreme act of faith." It is a constituent element of the human mind. It is a fundamental feeling back of which we cannot penetrate. As Browning finely says :

" I cannot chain my soul, it will not rest
In its clay prison, this most narrow sphere :
It has strange powers and feelings and desires,
Which I cannot account for nor explain,
But which I stifle not, being bound to trust
All feelings equally, to hear all sides:
Yet I cannot indulge them, and they live,
Referring to some state or life unknown.
O God, where does this tend—these struggling
aims ?

1 Kant. Critique of Pure Reason. Max Muller's Translation. Vol. II-711.

What would I have? What is this 'sleep' which seems
To bound all? Can there be a 'waking' point
Of crowning life? The soul would never rule:
It would be first in all things, it would have
Its utmost pleasure filled, but, that complete,
Commanding, for commanding sickens it.
The last point I can trace is, rest, beneath
Some better essence than itself, in weakness:
This is 'myself,' not what I think should be:
And what is that I hunger for but God?
My God, my God, let me for once look on thee
As though naught else existed, we alone!
And as creation crumbles, my soul's spark
Expands till I can say,—Even from myself
I need Thee and I feel Thee and I love Thee:
I do not plead my rapture in Thy works
For love of Thee, nor that I feel as one
Who cannot die: but there is that in me
Which turns to Thee, which loves or which should love."

Not in reason nor in philosophy but in the highest deepest sense of our being we rest secure, that we have the "power of an endless life." Permit me in closing to add this admirable summary of what I have been saying, by the Reverend Doctor McClane.

The question, "If a man die shall he live again?" has ever been and must ever be one of profound interest to men. The prevailing spirit of any age will determine the mental attitude of men toward such a

problem, and their readiness to receive or to reject a doctrine of immortality. The men of a credulous age who are ready to believe in the realization of the desire of the heart or in the substantial reality of the form which appears in a dream of the night, will believe in a doctrine of immortality without much evidence. The men of a sceptical age, especially if inclined to materialism, will demand the reappearance of a material body bearing "the print of the nails," the visible marks of past form, before they will believe. The men of a scientific age will approach this question in the reverent spirit of science, seeking to ascertain the source of the question which is of itself significant, and to find an answer which rests upon known facts or upon recognized scientific conditions. We may, therefore, ask: Does the science of our day recognize any sufficient basis for the doctrine of immortality? "To be," says Lotze, "means to stand in relations," that is to say, what anything is or is to become is not determined simply by its own nature, but also by the sphere of its relations and by the objects with which it is related by means of correspondence. "All organic beings," says Mr. Darwin, "have been formed on two great laws—unity of type and the conditions of existence. In fact, the conditions of existence is the higher law." That is to say, the permanence and the perfection of every organic being depends upon its finding and fulfilling the conditions of its existence. According to biological and psychological science there are two condi-

tions which must be realized, if there be an eternal life. (*a*) There must be an appropriate, eternal, and unchangeable environment with which living beings may correspond, if moral, mental, and vital powers are to exist forever. (*b*) There must be, in any created being, a capacity of entering into correspondence with such an environment and the attainment of such correspondence if it is to endure forever. If there is in the universe no form of existence but such as is changeable, transient and perishable, there can be no eternal correspondence, and, therefore, no eternal life. If there is any creature which has capacity only to correspond with that which is transient and perishable, there can be for that creature no eternal life. Science demands that there should be an eternal underlying being, and relation and correspondence with that being, as the condition of perfect and permanent life. Mr. Spencer says: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." And we may add that if such existence is to be a moral one there must be a moral environment. According to this scientific conception also only that which enters into correspondence with the abiding environment would abide; for, as Mr. Darwin says, "Natural selection acts so as to produce that which endures." And Lotze says: "That will last forever which accord-

ing to its excellence and its spirit must be an abiding part of the order of the universe. What lacks that preserving work will perish." According to these scientific conditions, perfect and permanent correspondence with a perfect and permanent environment would constitute and secure immortal life. This scientific basis of eternal life is precisely the basis upon which the Scriptures base the doctrine of Christian immortality. According to the Scriptures, the self-existent and eternal God who only hath immortality hath given to his Son, Jesus Christ, to have life in himself, and hath made him the medium through which men may come into abiding correspondence with himself, and may thereby life forever. To know the only true God and Jesus Christ—that is, to know by communion or correspondence—is eternal life. This knowledge is the knowledge of love, which has in it reverence, and faith, devotion and obedience. "Every one that loveth is born of God and knoweth God." The man who knows God thus is brought into perfect and permanent correspondence with that perfect and permanent environment which perfects, and, therefore, makes permanent the essential elements of his nature, and which fits him, according to Lotze's philosophical conception, to be a part of a coherent system of things which must forever abide. The conception of the New Testament is that the visible world with which man may limit his correspondence is destined to pass away, but God will abide amid all mutations and all evanescences, and he who

is in communion with God will abide forever. "The world passeth away, and the lust thereof"—the outward form and the inward desire—"but he that doeth the will of God abideth forever." Dr. Dorner, speaking in the name of theology, says: "Accordingly everything depends on the communication of the divine life to man being assured. This is only secured to Christians through Christ. Here, therefore, it is sufficient to have recognized the possibility of the soul's immortality, and its destination for this." St. John, speaking in the name of Christianity, says: "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life." This leads to the statement of the single and simple truth that the conditions of immortality which science demands, and which philosophy declares to be sufficient, are the very same conditions as those upon which the Christian Scriptures base the doctrine of eternal life. The Christian basis of immortality is pre-eminently a scientific basis of immortality."

Appendix I.

TERMS DENOTING FATE OF WICKED.

אבר, perish into nothingness: vanish: be lost: blot out: etc.

ἀπόλλυμι abolish, annihilate. Ps. IX-5. Ezėk. XXII-27. Dan. VII-26. Num. XXIV-20. Deut. VII-24. VIII-19-20, XI-17. Job IV-9, XX-7. Ps. XXXVII-24, etc. St. Matt. II-13, X-28. Mark III 1-6. Luke VI-9. XVII-27, 29. St. Jno. X, 10. Rom. XIV-15, etc.

אכל eat up: devour: consume.

ἐσθίω, φάγω, κατεσθίω, κατεφάγω, Deut. VII.16. Is. I-20, etc. Matt. XIII-4. Luke XV-30. Heb. X-27. Rev. XI-5.

אכף = *ἐκλείπω,* remove. Zeph. I-2. Hos. IV-3. Luke XXII-32. Heb. I-12.

בלע = *ἀπόλλυμι.*

דעך = *σβέννυμι,* extinguish. Job. XVII-5. XXI-17. Prov. XIII-9, XX-20, XXIV-20. Is. XLIII-17. Matt. XXV-8. Mark IX-48.

כחד = *ἀφανίζω,* Job XXII-20, with 2 Chron. XXXII-21 (cf. 1 K. XIII-34) it means extermination cf. also Heb. VIII-13. James IV-14. I Pet. IV-18. I Cor. V-5. I Thes. V-3. Thes. 1-9. I Tim. VI-9.

כרת = *ἀποθνήσκω,* to die utterly. Gen. IX. 11 like

מות, Ex. XII-15. Lev. XVII-14, XXIII-29. Acts III-23. Nahum. I-15., II-1. cf. Matt. V-29, XVIII-9, etc.

מחה = *ἀπαλείφω, ἐξαλείφω*, Gen. I-7. Rev. III-5. Gen. VII-4. Phil. IV-3, etc.

מצא, to find, with negative, not to be found, i. e., non-existent. Job XX-8. Dan. XI-9. Ps. X-15, XXXVII-36. Jer. L-20. Rev. VII-8, XVIII-21, XX-11. I. Pet. IV-18.

In the Septuagent and in the New Testament *καταργέω* = בטל and signifies forced cessation of work, life, existence. Gal. V-11. I. Cor. XV-24, etc.

Appendix II.

The testimony of the Fathers appears to be surprisingly in favor of the conditionalist interpretation of Holy Scriptures. The Apostolic Fathers never speak of absolute and universal immortality, says Dr. Petavel, and he adduces a number of citations worthy our examination.

1.[1] "The way of the Black One is tortuous, it leads to death eternal, wherein are things that destroy men's souls. * * * He who chooses [evil] shall be destroyed with his works. The wicked will be finally destroyed in the approaching day of judgment, when the world and the evil one (or evil) will be exterminated."

3"The struggle to obtain immortality." 4 "Should God reward us according to our works, we should no longer exist."[5] 6The Eucharist is termed the "Medicine of immortality, i. e., an antiidote against death. Immortality, says St. Clement,[7]

1 St. Barnabas. 90 A. D. Epistle, XX. XXI,
2 St. Ignatius. 115 A. D. Ep. to Rom.. VII.
3 2 Ep. to Cor. VII.
4 Ep. to Magnes. X.
5 *οὐκ ἔτι ἐσμὲν.*
6 Ep. to Ephes., XX. *φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν.*
7 100 A. D.

in the 1st Ep. to Corinthians, "is the gift of God."[1] [2]"Those who are absorbed in wordly occupations will remain withered and dead in the age to come. They will be burnt up as dry wood, their death will be final. Those who are dominated by evil desires will perish forever, for lusts are deadly. They consume and kill the wicked."

[3]If we are pleasing to God in this world we shall obtain the future world, for God will raise us up to do his will. [4]The last chapter of the Didache teaches that the wicked shall not survive the last judgment. [5]The righteous shall not die any more but the wicked shall be punished so long as it shall please God that they exist and be punished. [6]Epistle of Diognetus speaks of the punishment "which must continue until the end" i. e., unto consummation. "The soul is not in itself immortal but mortal. If it continues solitary it tends downwards towards matter, and it dies with the flesh."[7] [8]Was man created mortal? Not so. Immortal? Neither so. Man was made neither mortal nor immortal, for if the Cre-

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1 XXXV.

2 Pastor of Hermas 154 A. D. Similitudes IV. (insubstance.

3 St. Polycarp. 155 A. D. To Phillip. p. C, II.

4 150 A. D.

5 St. Justin Martyr 164. Dial, with Trypho, V.

6 C, X, μέχρι τέλους, 165 A. D.

7 Tatian 172 A. D. Ager, Greeks XIII.

8 St. Theophilus of Antioch, A. D., 186. To Autolycus II-37.

ator had made him at once immortal, he would have made him a god: if he had made him mortal, God would appear as the cause of his death.

Therefore, neither immortal or mortal did he make man, but as we have said above, capable of either destiny, in order that he might incline to the things of immortality, and keeping God's commandments, might obtain immortality as his reward, but if he should turn aside to the things of death, disobeying God, he would become the cause of his own death."

[1]He who preserves this gift of life, shall receive length of days forever and ever, but he who rejects it deprives himself of the gift of duration to all eternity and will justly be deprived of perpetual life. Souls receive their life and their perpetual duration as a gift from God. Man should not suppose that to himself belongs naturally the incorruptibility which is an attribute of God above. Unbelievers will not inherit incorruptibility. [2]Enlightened we become sons: as sons we become perfect and immortal." * * * "God's commandments are the short and direct way that leads to immortality." [3]"What arrogance it is on your part to claim God as your father and to pretend that you are immortal as he is. God will not enrich himself by making us as Gods, he will not im-

1 St. Irenaeus. Heres, II. 34. A. D. 197.
2 St. Clem. Alex. A. D. 220.
3 Arnobius. A. D. 310. This is capable of two interpretations, but Arnobius' well understood position as a Conditionalist makes it clear which to take as his meaning.

poverish himself by leaving us to fall back into nothing." [1]"If, having once had no existence, they were called into being by the presence and loving kindness of the Word, it was a natural consequence that when men were destitute of the knowledge of God they were turned back again to non-existence (for evil is non-being and good is being) they should, inasmuch as they were called into being from God who is, be forever left destitute even of being, i. e., should be destroyed."

[2]If only we think it out evil diminishes existence and tends toward non-existence. [3]"There would be no difference between the just and the unjust if every man born into the world should become immortal. Immortality, therefore, is the wages and reward of virtue: it is not ingerent in our nature." A vestige of this ancient doctrine remains to this day in the Roman Mass. [4]"Grant that the Savior of the world may be the giver of immortality to us."

I close with the words of a modern "father,"[5]

"Life to them (wicked) must be the beginning of destruction since nothing but God and that which pleases Him can permanently exist!" It must be concluded that if the Fathers will bear the interpretation put upon them in the places referred to above, the Conditionalist theory makes a strong point. The student must judge for himself.

1 St. Athanasius. A. D. 373.
2 St. Augustine 430 De Moribus Maincheeorum II-2.
3 Lactantius. A. D. 330. Inst. Div. VII-5.
4 Roman Missal Post Comm. for Christmas.
5 Archbishop Thomson of York.

The Church and the Age.

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LECTURE VI.

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THE CHURCH AND THE AGE.

The Church as a society embodies an idea that is older than herself. Indeed, it is eternal; being of God. We may reverently say that it is embodied in Him. For there are three distinct persons in the one God: Father, Son, and Holy Ghost. Thus the Church may be accounted a representation of God. She is called most truly His body: with members of diverse gifts and diverse offices, but all united for one common purpose or end; a corporation easily identified in every age. The three persons in the Godhead have also their several offices and works, and yet all agree in the one object of their revelation to man, and can be even more clearly identified in every age.

But the Church and the Age are two different things; however much they may be related to each other.

In speaking of the Church, I would be understood as speaking of her *as she is*; not as she too often *appears* to be from the inconsistent utterances and lives of her disloyal members.

The Church differs from the age in nothing more than in her Immutability. We talk of the spirit and characteristics of a certain age, as of a spirit and of characteristics that are unlike those of another age. And the line of demarcation thus drawn is clearly recognized by all.

But the Church is ever essentially the same. It is, indeed, the one institution for all men that never changes, and that, by its very character, *never can* change.

Other societies,—even many that have survived for generations—have undergone numerous alterations, and are subject to other changes with but little reason or interval. Agitators abound ; and easily find supporters among the restless adventurers of the day. Impressions are made upon them more or less lastingly, according to circumstances; but in time they may be utterly transformed.

Amid all the vicissitudes and—may we not add?——vagaries to which these human societies are liable, it surely is, or ought to be, a matter for devout congratulation that the Church is unmoved and immovable ; that, true to her Divine origin and to her Divine head, she is, like Him, "The same yesterday, to-day, and forever."

This is no unmeaning phrase, but the statement of a *fact*. To substantiate the assertion, one needs only to compare the Church of to-day with the Church as found in the history of any and every preceding period, from the beginning of the Christian era. She will not

always appear in her full vigour, nor always exerting the same influence ; but she will always appear in her *integrity*. She owes no allegiance to any age, as having formed her or reformed her. It is the age that owes allegiance to her ; and by her own inherent power she purifies herself.

Thus we are brought to consider the Independence of the Church, as contrasted with the servility of the Age. What, after all, is the Age ? Is it not, to a large extent, the outward expression of the dominant characters of a given period ? And do not these characters, for the purpose of gaining the ascendency or of holding it, bargain away, in many instances at least, their own conscientious convictions ? Having begun by catering to the fickle and unscrupulous sentiments always to be found on demand, manly self-assertion becomes increasingly difficult, if not eventually impossible. Base motives and corrupt methods abound on every hand, and alluring inducements to accommodate herself to the spirit of the age are constantly presented to the Church. At times, it must be confessed, she comes perilously near to accepting them, and so enslaving herself. Such is her chronic need of financial means and such at times her undue reliance upon merely numerical strength, that it is not, perhaps, altogether wonderful that here and there her representatives should be found willing to sacrifice her eternal principles to some temporary success.

But, thank God ! the Church in her corporate capacity has been true to her independence, and gives

to the age in many splendid instances proof of her ability—because of her Divine origin, and because, too, of her reliance upon Divine aid and direction—to resist the glittering promises of secular patronage.

The Church once more differs from the Age in maintaining the truth in proper proportions. There is hardly any age that is not distinguished by some one characteristic, which is more marked in it than in other ages. This is almost of necessity the result of holding some one truth out of proportion to other truths. It is an error quite easy to commit, and one which, from its growing out of enthusiasm for some special phase of duty, takes on the guise of virtue.

It is the province of the Church to hold and present the truth always in its entirety, giving to its several portions their proper emphasis, in order and symmetry. Indeed, it is the failure to do this, the exaggeration of the importance of some particular tenet or principle, that has led so many at times to cut themselves off from the Catholic Church. The very essence of such organizations is the variety of their opinions, as promulgated by individual leaders who labour, for the while at least, under the excitement of some distorted view of religion.

The age is very apt to favour and flatter the zealot with his one idea, and to make many believe that the great work of the world's reformation will be best accomplished by following in his wake.

Undoubtedly, there are periods when certain abuses or wrongs have reached such a degree of mag-

nitude as to demand and warrant some especial warfare against them. And the man who, under such circumstances, leads the attack may, perchance, deserve the name of hero.

But there is always danger lest, in the extraordinary concentration of forces in the one direction, the vigilant and many-handed enemy may succeed in his attack in another direction, for the while not so well guarded.

Therefore it is that the Church discourages any such discrimination between the great truths which she is commissioned to proclaim as would imperil the soul by enforcing the importance of one at the expense of the other, equally indispensable. She not only inculcates law, but order likewise. Ill-ordered religious views lead on by degrees not only to absurdity, but to spiritual revolution or anarchy. The fruitfulness, the beauty, the very life of a tree depends not simply upon its possessing roots and branches; but upon these being in their natural order. So a well-ordered system of instruction is essential to the health and safety of both body and soul. And I know of no institution among men which so insures this to them in every age as the Church of God: which, under the controlling power of order, makes the many into one, and with that unity is capable of answering always a definite purpose in a world so much given to diversity.

Where else, indeed, could such unity and integrity, with just and proportionate enforcement of truth, be found? Empires which seemed to be as firmly

fixed as the everlasting hills have actually crumbled away. But the Church, although existing in these defunct empires, has gone on in continuous, perpetual life and activity, and is proving more and more, age by age, the *right* of her existence, and the *necessity* for her existence.

These various characteristics of the Church, her Immutability, her Independence, her Symmetry, may well serve for the foundation of one other in which she very widely differs from the Age, namely, her Authority. The Age really has no authority. It may have its influence ; and this influence may be strong, and comparatively lasting. It may indeed be so strong as to be taken by some for authority. But if a soul so disposed to consider it, and yet anxious not to be misled, it may be in matters of great concern, asks of the Age : Who gave thee this authority ? what answer can be given ?

Will the Age say that it has authority because of the voice of the majority ? But real authority comes from above, not from below. And history does not afford any sanction to the theory that righteousness and numbers are always found together. The great est crime ever perpetrated upon the earth was the cowardly act of one who gave sentence that it should be as the clamorous populace demanded. The familiar adage : Vox Populi, vox Dei, is open to several interpretations. It may mean that God inspires the people's voice. But it may also mean that whatever the people demand God is ready to approve.

It is the worship of the majority that causes much of the present weakness and corruption of so-called political morality. For if the will of the majority be always right, the object of statesmanship, of political life in general, will always be to take the side of the majority.

This, however, is not statesmanship. Plato of old called it *Flattery*. It saps the very foundation of all authority, and practically puts conscience to death.

Clearly, therefore, the Age can lay no just claim to authority.

But the Church can. Hardly anything impressed His hearers as much as the authority with which Christ delivered His instructions. It is so, speaking in His name and by His commission, that the Church delivers her instructions to-day.

She may seem to be, and actually may be, with the minority oftentimes; but this in no wise impairs her Divine charter.

She founds her claim to be heard not upon the consent of her members, nor even upon the wisdom and equity of her utterances; but upon the sovereignty of her Head. Assured of this, she speaks with no uncertain sound, saying: Thou shalt; and Thou shalt not. In answer to the suggestion that the popular will, whether right or wrong in itself, should be obeyed, Washington wrote prior to the adoption of the Federal Constitution: "It is too probable that no plan we propose will be adopted. Perhaps, another dreadful conflict is to be sustained. If, to please the

people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hand of God."

It is just such a standard that the Church always carries in her hands; the standard of rightful authority.

Of course, she encounters opposition. The Age is very apt to say something disparaging of her authority. It may even go to the length of denying it altogether; and, with effrontery, invade her domain. In many instances, when they meet, one or the other must give way; they cannot go together. And the Age forsooth pleads necessity, says it cannot rise to the Church, and deems the Church unreasonable if she will not herself descend. But the soul that has already experienced the inconstancy of the Age, and has yearned, in its own restlessness and uncertainty, for some steady, reliable guidance, rejoices in the privilege of belonging to a visible organization which claims and deserves to speak *with authority*.

Indeed, any age might be glad for such an organization, whose members make a habit of obeying conscientiously its dictates, as the laws of a spiritual mother. For having so yielded to such authority, men will be much more apt to discharge faithfully any minor obligations which may rest upon them in their various walks in life.

Still another characteristic of the Church in which she differs from the Age, is her Impartiality. She

treats all her children alike. Partaking of the spirit of her Divine Head, she is no respecter of persons.

Let me remind you again that I am speaking of the Church as *she is*, and not as she at times seems to be in the conduct of those who are untrue to her principles. I know that not infrequently among them leniency is shown in one direction, and denied in another, that some are favoured and others ignored. But for this unjust discrimination, the Church as such is not to be held responsible. Her teaching is always against it. The chief antagonist in her way is the spirit of the Age. A spirit which, with the added force of heredity, maintains distinctions among men based upon grounds utterly indefensible.

The Church realizes her maternal relations to those who belong to her, and refuses to allow such differences as exist between them to prejudice her for or against any one of her children. She furnishes the one home, to which all may come as to a veritable place of refuge who are in anxiety, disappointment, weariness, and want. What the visible temple was to the Jews, such and much more is the Church to the Christian soul, to *every* Christian soul.

While as yet she has not been able to bring about a total reformation as to the partiality which still disfigures our boasted civilization, yet no one can doubt that, except for her example and influence, it would much more extensively prevail.

In the very beginning of her history, St. James denounced personal distinctions in spiritual matters as

contravening the primary principles of communion and fellowship in the body of Christ, in Whom there is neither rich nor poor, and Who will judge all impartially, having Himself given liberally to all alike.

The abuse of which St. James treats in his General Epistle, * and to which St. Paul also alludes in his First Epistle to the Corinthians, † is ever and anon reappearing under different forms and auspices. In New England, there existed for a long while a custom that was styled "dignifying the house," by which from time to time seats in places of public worship were assigned to families or individuals in accordance with their "age, state and parentage."

Such respect of persons is by no means unknown to-day ; and, however so free the Church herself may be from any complicity in the matter, it is well that in our age, where it still so largely obtains, she should, as occasions arise, give to her children the most emphatic assurance of her equal love for them all, and of her determination that they all alike shall share in her privileges and gifts.

Time will not allow me to speak of but one more characteristic in which the Church differs from the Age. It is that of Personal Affection.

One can easily love the Church. It would, however, seem unreal to speak of loving the Age. The latter may have a clearly defined identity. But it is not a *personal* identity. And so there cannot be evoked in its behalf such affection as can only be aroused in one person for another person.

* St. James I. II. † I. Corinthians XI. 21.

The name *Mother* which we so often and so rightly give to the Church is sufficiently descriptive of the relations in which we stand to her, and justifies the passionate and abiding love which is cherished for her by all her loyal children. By the Christ-ordained sacraments which she administers, we are born again, and nourished in body and soul. By her instructions, we are taught the right and the wise way, and warned against the wrong and the foolish way. In our wants, she supplies us ; in our distress, she comforts us ; in our conflicts, she upholds us ; in our fears, she cheers us ; in our rejoicings, she likewise rejoices; and in death closes our eyes in humble, yet buoyant hope.

No wonder, therefore, that in our times of need and sorrow and joy she is so tender, and so vigilant, and withal so faithful. We should love her with such love as is borne by dutiful children towards their earthly mothers. No wonder if, when her good name is imperilled and her cherished designs are languishing, we ardently espouse her cause and give her our best devotion.

Neither need we be surprised if, when her members are untrue to her, disown their allegiance to her, and refuse to heed her earnest calls for their sympathy and aid, she feels herself dishonoured, and is grieved at heart. We would not treat our earthly mother so, nor trust another who so treated her.

It must be that men fail to understand or appreciate this relation to her when they neglect or refuse

to discharge their obligations to her, and by their inconsistent conduct put her to open shame.

By the very characteristics which we have already considered, she proves her right to bear this title, Mother, and challenges our unchanging and unmeasured love. It was for her that Christ gave Himself. In her, His honour is pledged. She is the reward of all His sorrows. He has espoused her as His bride. He has infused into her His own spirit: and His spirit is life. Thus she will ever be, for she cannot die nor change. His own changeless truth insures her immutability.

This may suffice as to some of the differences between the Church and the Age.

We must treat more briefly of the *relations* existing between them.

These relations are of necessity intimate. Of the same necessity, they are not always friendly. Indeed, we have already seen that they are at some points in real and irreconcilable opposition to each other.

The question always is: Which of these two rivals shall rule? Perhaps we ought, first of all, to ask: Why should they not be more in harmony with each other? I may appear to some to be blaming upon the Age what more properly belongs to the worse side of the world. But I am inclined to think that, after a careful and candid examination of the forces which are at work among us, it will be found that there are some which, from their very constitution and character, can only be denominated the Age.

On this same account, the Church cannot afford to ignore them ; and would not if she could. It is her business to impress herself upon the Age, rather than from it to receive impressions. She is not, and never can be, the Church of any particular age ; but she is, and always must be, the Church of *all* the ages.

It is not for her to adapt herself to the ever-changing spirit or temper of the times ; but, conscious of her responsibility as the custodian of the immutable faith, to proclaim and exemplify it at all times and under all circumstances.

She may, indeed, with entire consistency, accommodate her methods of work, and even adjust herself as to objects of work, in accordance with what may be the special features and needs of any given age. For while fixed as to *the faith* itself, she may be flexible as to the means whereby the faith shall be shown. *

And so it is well for her to know the Age, and even to note its smallest transformation, its most insignificant characteristic, that thus she may be ready always to aid in moulding it aright.

It will not do for her to allow the Age to be in advance of her in anything that concerns the common good. This preeminently is her field ; and her members are deserving of reproach when they keep her from its prompt and thorough cultivation.

There is no genuine wrong which she ought not immediately to try and right. There is no real want which she ought not as instantly to try and fill ; nor

* St. James II. 18.

woe that she ought not at once at least to alleviate.

It is not only hers to instruct and guide, but to go after, until she find, the erring and the lost; not only to inform but to reform all that may be within her reach.

We sometimes hear discussions as to what is styled the Coming Church. But, brethren, the Church has already come ; and that for which every age has the right to look is the *Going Church*—the Church that is all the while *going* on her errands of mercy and light and grace and love.

The great difficulty which the Church has in thus assuming and retaining her proper relations to the Age is that there are not enough of real Churchmen belonging to her.

By this I mean that there are not enough of her members who realize what she actually is, and what is her true mission in the world. They have but an indistinct idea of her Divine origin, and of the lofty purposes of her Divine Head. Their own connection with her is formal, unvalued, and inoperative. They suffer her domain to be invaded by any and every opponent. When her Catholic Doctrine and Discipline are denied and set at naught, they look on calmly, if not complacently. Opportunities, well named golden, for advancing her interests, and thus of blessing their fellows, are allowed by them to go by altogether unimproved, else are turned to but little account, because of their own half-heartedness and indolence. When a contest arises between the Church and the Age,

and her supremacy in matters purely spiritual is at stake, how often do they either stand aloof, or cowardly desert her !

Every manly instinct would rise to condemn such conduct towards one's *natural* mother. Why should it not become impossible towards the Church ?

I would that there were such a personal identification with her on the part of her members as was exemplified by a devout Churchwoman only a few days ago, who, in speaking to me concerning the affairs of her own parish, said : "When St. ————'s is in debt, I feel that I am myself in debt ; and when anything goes wrong there, I feel that I have done wrong." Such a spirit as this, if it were but more common, would do very much towards enabling the Church to accomplish her many-sided work in the world.

Grant that many of the questions with which the Age is dealing are difficult of solution, no mere difficulty should dishearten those who belong to the Body of Christ. The very power of the truth which she has to proclaim should inspire us with an invincible courage, while it should also endue us with patience and forbearance amidst temporary failure and oppression.

There is at times a restraining of His might and a hiding of His wisdom, which we may reverently say, characterise the mind of God ; and so we must be content to tarry His leisure, nor let our eagerness outrun His perfect plans. The development of Church life is that of growth ; not *per saltum*.

But nothing can excuse us for anything like indifference or treachery. Whatever the will of God may be, it must ever be right for us to design a generous service in His behalf, to strive earnestly for the faith committed to our care, to witness against an unbelieving and wicked world, and to strive for organic unity among those who honour His holy name.

And all this truly majestic work is to be done not only by the Church in her corporate or collective capacity, but also, in a measure and under certain circumstances, by her members in their individual capacity.

It is largely the result of individual influence that the Age takes on some of its most distinct features—the life or work of some one person here and there, of strong will and persevering effort.

And so the Church will impress the Age, not simply by her unity and concentrated labours, but also by the single members here and there who, out of her fullness and imbued with her spirit, may in isolated undertakings promote her ultimate designs.

Thus it is that every member of the Church ought to feel that, because of his relations to her, he also has relations to the Age ; and therefore, ought, even though at times he work alone, to make his own distinct contribution to the general contribution of the times in which he lives.

It was, I am sure, in some such spirit as this that the Church Club of Delaware was organized, and I am happy to believe that in the same spirit it has gone on

and prospered. Likewise, this course of lectures has been designed; and I earnestly pray that what may thus have been said may be so blessed by God that every member of the Club and all other members of the Diocese may be illumined and stimulated to a higher life, a nobler impulse and a more efficient discharge of their whole duty to God and man.

This is the pattern which our own branch of the Catholic Church has to-day a wide and glorious opportunity of setting before the people of America. I believe that there has never been a time when she was so much looked to by our fellow citizens in general to guide them in the more important concerns of life. Certainly, the statistics of her growth during the last half of this closing century will bear me out in this statement. In 1832, the first year in which any such summaries are published in the General Convention Journal, there were:

Clergymen (in 18 Dioceses)	592
Baptisms for three years	23,127
Communicants, in 16 Dioceses	30,939
Sunday School Teachers, in 10 Dioceses	1,743
Sunday School Pupils, in 14 Dioceses	24,218

In 1892:

Clergy in 64 Dioceses and American Missionary Jurisdictions	4,150
Baptisms for three years	180,527
Communicants	561,702
Sunday School Teachers	42,828
Sunday School Pupils	394,464

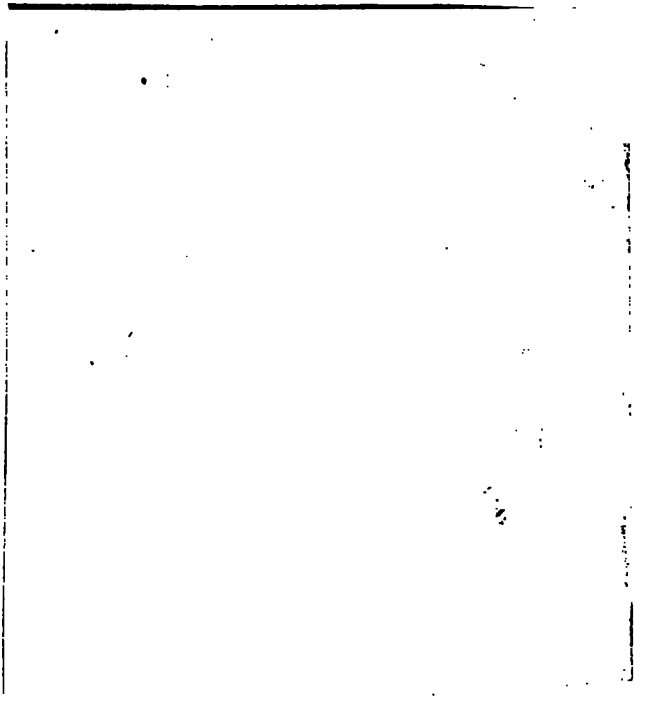
In 1844, the number of communicants was about 60,000; the number of members about 300,000. The population of the United States was about 18,000,000.

In 1894, the number of communicants was about 600,000; of members about 3,000,000. The population was about 65,000,000.

In fifty years, the population of the country increased 260 per cent.; while the number of our communicants increased 900 per cent.

It is easy to see how commanding will be the position of this Church if the present rate of gain be accelerated during the next few years as it has been during the period now under review. With the Divine Word, Ministry, and Sacraments, the Catholic Creeds and Liturgy, and a Constitution in such harmony with that of the nation, she has a mission whose nobility and grandeur can hardly be overestimated. What more glorious privilege than by our consistent lives as Churchmen to share, under her auspices, in moulding our beloved country for the Church and God? And Christ is God. In His name, we set up our banners. By His grace and for His glory, we go forth conquering and to conquer.

It seems scarcely necessary to say that the Church Club is not responsible for any individual opinions on points, not ruled by the Church, which, the learned theologians who have been good enough to lecture under its auspices, may have expressed.



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